THE GRAND CONSPIRACY OF THE *Members* against the *Mind*, OF *Jews* against their *King*.

As it hath been delivered in the four following SERMONS.

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ROM. 7. part of the 23. v.

But I see another Law in my Members warring against the Law of my Minde, &c.

IN these words (though I say it not) some may, perchance, fancy a proper Embleme of the Times; for here is the Inferiour warring against the Superior, the Lower house against the Higher, the Members against the Minde, and, which is somewhat more, both pretend a legall Combate, both plead the Law is on their side; for the Members, as well as the Minde, pretend a Law, Law against Law; *I finde a Law in my Members warring against the Law of my Minde*; so that both Minde and Members warring, give out, and boast, they have Law for it, whilest each seek the destruction of other, they both profess, as legall to justifie their proceedings.

Serm. 1. In the grand Difference and sad Combustions of these daies, no Man (I suppose) will hold a private Person to be a competent Arbitrator; and yet in this great Dissension and Mutiny between Minde and Members, between Flesh and Spirit (I conceive) there is no man so little interessed, but it concerns him nearly to be able to say in which of these is the Legislative Power, it concerns every of us to be able to say whether it be in the power of the Minde, or the Members to propound a Law; whether it be in the power of the Minde, or the Members to denounce a War; whether the Minde or the Members ought in this case, to have the *Negative*, or the over-ruling Voice.

For, How shall it be found possible to compound this difference? How in this War can we possibly be able to say or determine on which side we ought to be? (for *Neutrals* in this fight no man living can be) Whether we ought to side with the Minde or the Members? Whether the law of the supremest or of the lowest portion of the soul ought to sway the whole

whole man? This (ſay we) cannot, be- *Serm.* 1.
fore it evidently ſhal appear in whether of theſe God hath placed this Power.

For, if the Members have the Power, if they muſt give the Law, it is then Rebellion in the Minde not to be ruled, or to war againſt them; But if the Minde have this preheminence, if Law and War ſhall prove only at her diſpoſe, 'tis then Rebellion in the Members, not to be Captive at her Will, not to be guided by her Law, not to lay down Armes whenſoever ſhe commandeth. So that the main buſineſſe this Text is too too like the diſcourſe of theſe daies, point of Prerogative, Supremacy, Monarchy; for this the Members would have, this they claim, this they war for; and this the Minde will not aſſent unto. For,

This ſhe challenges as her Royalty, as her Crown and dignity, as her Right and inſeparable Authority; This ſhe claims, and profeſſeth to hold from God; with this ſhe pleadeth, that ſhe, and ſhe only, is by God entruſted; yea, that ſhe is in conſcience bound to plant, not only a guard

Serm. 1. about her person, but being as the text implies, the Members are first in arms, she is also bound to muster up all the Forces she can, to the subversion and utter extirpation of what Law soever is enacted, or of what war soever shall be raised or commenced against the Minde: Now whether Minde or Members can in this case produce best evidence, the sacred records of Scripture will clearly manifest; in them we shall impartially see which doth usurp, and which usurpeth not; which may raise war, and which, (without apparent Rebellion) may not stir a foot; which law we must, and which *è contra* we must not be ruled by. *I finde a law in my Members*, &c.

Law and War are points of great consequence: as then in high Courts points of that nature use to be; even so in the discussing of this Text shall we proceed. First we shall put it to the Question:

1. Whether to Minde or Members God hath given power of { *Law?* / *Warre?* }

2. What is the Law of the Minde? And what the Law of the Members?

3. Whe-

3. Whether it be not damnable Rebellion to disobey or resist that part which God hath invested with this Power? *Serm.* 1.

4. Being resolved upon these questions, we shal see what ought to be every Christians resolution; Whether a man ought to be guided by the Minde, or by his Members? yea, whether a man is not bound in Conscience to war against the lower and inferior of them?

1. Whether to Minde or Members God hath given power of { *Law?* / *Warre?* }

There is no power (saith the Apostle) *but from God.* God without doubt is the originall of all power, of his fulnesse it is, that every thing which hath power, hath the power it hath; for that man is superiour to the beast of the field, and not they to him; it therefore only is, because it pleas'd the Lord to give Man *Power and Dominion* over them, and not them over him. Or that Man, and not Woman, is the nobler sex; that the Man over the Wife, and not the Wife over the Husband, hath the ruling or commanding power, this is also from the Rom. 13. Gen. 1. 28.

Serm. 1. disposition of the Almighty, because to the first of all Wives he was pleased
Gen.3.16. to say, *Thy desire shall be subject to thine husband, and he shall rule over thee.*

Whether then of the grand Contenders in the Text? Whether the Minde or Members ought to have the preheminence and the superior power? This we must learn from him, who is the fountain of all power, and the first ordainer of all Disparity; for what he hath given to the Members, the Members must have, and what he hath allotted to the Minde, the minde must not be deprived of; where the power of Law, and the power of War hath by God been placed, that is the most proper seat, there we must maintain, there look for it.

In the beginning of times, when it pleased God to create the World, we shall read that he therefore made beasts to be subordinate, and under
Gen.1.27. 28. Man, because after his own *Image*, and according to his own *Likenesse* created he Man. Now between Minde and Members there is a much what like proportionable distinction, for as the beasts

Beasts and Brutes of the field, even so the Members, that is, the *Passions*, *Flesh*, and *lower parts of* Man, they are wholly led by Sense, and are in compare unto the Minde, no better then brutish, and void of understanding. As then man, by reason of his being created in the likenesse of God, is therefore superior over the beast of the field: even so for as much as the Minde is that, wherein man is made like unto God, and the Members, those portions or passions by which man agreeth, and is like to Brutes, therefore must the Minde be superior to the Members, and have like power over them, as Man hath dominion over the Beasts of the field. *Serm.* 1.

For as these two, Sense, and Reason, make the specificall difference between Man and Beast, even so doth it between Minde and Members; the Minde is that part of the soul in which God placed Reason, Understanding, Judgement, that part of the soul in which Grace, freedome of will, and choice of good is fixed and seated; whereas on the other side, by the Members we are to understand either

Serm. 1. the outward Senses, and corporall Members of the body; the sensuall appetite, whether Concupiscible, or Iracible; that is, all our Passions and Affections, such as are, *fear*, *joy*, *wrath*, *love*, *hope*, *grief*, or the like. In a word, all whatsoever (which is indeed the *Totum* and all) all that we have (and may finde the like in Brutes, all such) whether Passions, or Desires, or Affections, they are comprised and comprehended under this word [Members.]

If then Man himself, because he is the Image of God, is therefore made superiour to the Beasts which have no understanding; certainly then that part of man, in which this similitude or likenesse doth consist, that power and portion of the soul, in which this Image of God is, that must needs be the supremest, noblest and chief commanding portion, in that doubtlesse (if in any) there must reside the power of Law, War, and direction in all proceedings.

Now the Apostle plainly tels us, the *New man* (that is, that part of man which beareth the Image of his Maker;

and

and the likenesse of his God) is that portion of the soul which is capable of *Knowledge*, capable of *Righteousnesse and true holinesse*. And this must needs be the *minde of man*, for the Affections and Members they cannot rise to so high a pitch; hinder they oft both may, and do, but lead or guide they cannot, into the paths of righteousnesse.

Serm. 1.

Col 3. 10.

Eph 3. 14.

Col. 3. 5. You have these words, *Mortifie your Members which are upon earth.* The power of life and death cannot be in any other but the supreme hand; whereas then the Spirit of God saith, *Mortifie your Members*, whereas it puts a kinde of killing power (and that over the Members too) this manifestly infers the Mind to be the superiour faculty; yea, the Minde is that in which God hath placed the power of both Law and War.

Again, if (as before I have proved) *Eve* was therefore subject unto *Adam*, because she once daring to direct, misled her husband; then for certain, the Affections, Senses, Members, they must all be captivated and subject to the Minde, for they never lead, but

Serm. 1. but they misguide the minde, they never counsell, but (as we very well phrase it) the *Transport* the soul. That this our Kingdome is not now, as in our state of *more innocency* it was wont to be (a *pleasing paradise*) that now so many Swords are drawn, and so many sluces of bloud let open; is not this because we have (even yet) too many uxorious *Adams*? because we have yet too many that suffer their *Eves* to lead them? or, to give it in the phrase and bounds of my Text, is it not because things are managed rather by disaffected passions, then by Law and Conscience, rather by jarring Members then a composed Minde?

The Scripture assureth, if the blind lead the blinde (both will at length precipitate) both will fall into the ditch; the eye and the light of the soul, is the minde of man, in it, and it only shineth the light of grace; all the Affections, Passions, and carnall Desires, they are as so many Clouds, darkning and eclipsing this blessed light, and therefore if by them we shall suffer our selves to be led, if we shall square our actions by their Law, and

and order all our doings to give them content, we shall too late finde we have followed a blinde guide, and that both Minde and Members must infallibly perish in this course. *Serm. 1.*

In the first *vers.* of the following *Ch.* they who are in Christ Jesus, they who in him would be found without condemnation, they must walk, not *after the Flesh, but after the Spirit*: a plain evidence, that not the Passions, Lusts and Affections, not the Flesh, and Members thereof, but the Spirit (that is the minde of man endowed with the Spirit) that is it that must lead the way, that is it that must give the Law and Rule of walking; we most not walk after the Flesh, but after the Spirit; not after the Members, but according to the Minde.

Ecclus. 37. 16. *Let Reason go before every Enterprise, and Counsell before every action.* That part and portion of the soul, in which God hath placed Reason, Counsell, Conscience, Grace, that is it which must give direction to every Enterprise; our judgment, and not our lusts, our Minde, and not our Members, which have the

Serm. 1. the power of Law and War. Passe we then to the second Considerable, let us see what is the Law of the Mind, and what is the Law of the Members.

The Law of the minde is indeed no other but the Law of God, for *I de-*
Vers. 22. *light in the Law of God concerning the inward man.* The inward Man, that is the Minde, Spirit, and better part of man, that acknowledging (like a Monarch) no superior but God only, will not yeeld to any but Gods Law, and therefore saith the regenerate minde, *I delight in the Law of God.*

The Law of the Members, that is indeed rather a tumultuous Ordinance then a Law, it is rather a mutinous Enforcement then a legall Course; it is, saith the Apostle plain-
Vers. 25. ly, the *Law of Sin*, a Law which hath nothing of a Law in it, for it is indeed the breach of all Law, it is sin (saith St. *Paul*) and yet because the Members have so voted it, it must be called a Law I see (saith the Text) *Another Law in my Members.*

Another Law, a Law clean contrary to the Law of the Mind; a Law (I may well say) clean contrary to the Law of

of God: For, as in all Monarchies, it is the Law and Order of God Almighty that Subjects receive from, and not give unto their Soveraign Lawes; even so it is the Law of God, the minde unto the members, not the members unto the minde prescribe a Law: all our senses, all our Members, all our actions, and all our thoughts are bound to follow her guidance, they must come and go, do and suffer, when and what she prescribeth. *Serm.* 1.

Sure I am, it hath been resolv'd of old (but wanting books I cannot cite the Authors) in matters of high consequence and concernment, that they who are bound to obey, are not so much to attend the reason as the authority of a command; the Subject is not bound to sift his Soveraign, for if he were, I see not how it could be said, *The Kings heart can no man search out*: yea very good proof I have to say, our Saviour commanded St. *Peter* to do what he understood not, *What I do* (saith the Master) *thou knowest not now*, and yet, under a fearfull commination, he urged his Obedience. And indeed were it not thus between minde

Prov. 25. 3.

Joh. 13. 7.

Serm. I. mind and Members, were not the senses and affections to obey the minde till they were satisfied and saw reason for it; if that old saying be true, *Amare & sapere ipsi Jovi non datur*, that lust and wisdome can never consist together, then for certain no exorbitant passion would ever become obedient and pliable to the soul.

But indeed, so absolute a Monarch is the minde to the soul of man, that if any one affection, any one sense, passion, or member shall dare to do any things against her judgement and her resolve, that Person is really disaffected, that Sense infallibly malignant, and that member without all question delinquent in the Court of Heaven: For look what is said of a King, and by a King, the same is very appliable to the soveraignty of the minde, *Where the word of a King is, there is power.* Where the Minde hath said the word, there is no power in Man, to warrant the gain-saying of it; and if the following Interrogation in that verse must positively be read, that is, ——*No man may say unto the King, What dost thou?* Then

Eccl. 3.4.

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is this regall preheminence a most pertinent explication of the Mindes superexcellency; for to it, no Sense, no Member, no Passion, no Affection may say, What doest thou? Yea, so severely hath God subjected the whole man to the direction and Law of the Minde, that albeit the Minde misguides, albeit she issues forth an Order, which will destroy the Members, yea, and the whole man to boot: yet *Mens erronea ligat*, yet for as much as the Minde or Conscience is the supreme Judicatory in men, for as much as the Minde is (as we have sworne our Soveraign is) the *only supreme*, sin we needs must, should we not follow her even in a wrong direction, much more if we adhere not close, whilest yet her Law is the Law of God, and all her Judgements consonant to his glory. In a word, the Law of the regenerate minde is to go before, to guide and order even the whole man in the paths of righteousnesse. *Serm.* 1.

Now the Law of the Members, that is (as the Text speaks) *another Law*, that is a clean contrary course: for whereas it is the legall and divine pre-

Serm. 1. prerogative of the minde to give Law unto the whole man: the Members finding this a curbe unto their liberty, and a main suppression of their desires, they strive by all means possible to subvert this Order, to change this Government, to overthrow this Fundamentall Law; for they being carnall will not endure a spirituall Governour, they being many, will not abide that the minde being but one, should over-rule them, and therefore (as if it were their Charter, their priviledge, and their right) they strive to give law unto their minde, and resolve to wage a war, if she be not led by them.

James 4. 1. *From whence are wars and Contentions amongst us? are they not hence, even of your lusts that fight in your Members?*

The lower House of this Naturall Parliament in Man, consists of many Members, of many Lusts, of many disordered passions; all which, though they Combine, Covenant, and so farre agree, as to warre against the Minde, yet they have also their severall designes, and their particular ends;

ends; for as when there was no King in *Israel*, *Every man did what seemed good in his own eyes*; even so, to the end that every man may walk as his Lusts lead him, that every Lust may be a Law unto it self, therefore as against a common enemy, the Lusts and Members are continually warring against the Minde. *Serm.* 1. Judg. 17. 6.

Nor only so, but as St. *James* observes, *They fight in our Members too*; The Lusts war against, and quarrell one with another; and indeed no wonder, for amongst equals who should command? who obey? Why should not Wrath have as much command as Joy? Why not Joy as much as Love? Why not Love as much as any? That Member which desires a Monopoly of pleasure, wars against that, which stands upon Honour and Repute: and that Member, whose designe is Honour, endures not that which is bent upon Wealth and Riches. The Lusts of Man (even like contrary windes) they rage and swell one against another, only whilest they war against the Minde, they admit a league; they are all like those wick-

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Serm. 1. ed Citizens (in this they agree) *We will*
Luk. 19. *not have this man reign over us.* The Law
14. of the Minde shall not rule, regulate or order us; so that, as St. *James* hath taught us, even thence are Wars and Contentions, because our Lusts fight in our Members.

Eccles. 10. 7. *I have seen* (saith Solomon) *Servants on Horses, and Princes walking as Servants on the ground.* That sight of *Solomon*, is indeed that which the Minde and Members differ and war about; for the Members, they, though Servants, would be on Horses; yea, they would have the Minde, though their Prince, to walk and wait upon them. And this is apparent from the words *next following* in the Text, for that which St. *Paul* complains of, (though it bear the name of a Law) himself sheweth was flat Tyranny; for the Members endevour to make even a very slave of the Minde—I see a Law in my Members warring against the Law of my Minde, and *leading me Captive* unto the Law of sinne, which is in my Members [*leading me Captive*] Nothing will content the Members,

Members, unlesse they may captive and enslave the Minde; and for this I am confident, there are very few of us but may finde in our souls, even an experimentall proof. *Serm.* 1.

For, what Passion can you imagine in the soul, which, whilest it is predominant, expects not from the Minde, what service and assistance soever it shall please to challenge, yea, the Minde must leave all, and give diligent attendance to it only?

Is the soul of any of us enflamed with Malice, and the thirst of Revenge? Is there a *Mordecai* whom we stomach, and will have removed from the Kings gate? Doth not this Passion solicite the Minde, to contrive the means, and to lay the plot how this cruelty may be satisfyed? Yea, is not the Court full of terror and disturbances? Is not the Minde a restlesse wretch? Is she not perpetually vext and molested, unless she passe what Bill soever this Tyrant in that behalf shall present unto her?

Or, suppose Covetousnesse and desire of gaine to be predominant, can the Minde be quiet? Will this passion

Serm. 1. passion be satisfied with either Reason, or Conscience, or any manner of Moderation?

Act. 5. So Religious was the Princely part, and so devout was the Minde of *Ananias* and *Saphira*, that in Judgement and Piety, they thought all they had, was but a competent Oblation for the Lords service: But when their Members and covetous affections began to mutiny, when the fear either of future want, or the Carnall and covetous thought that they had promised too much; when these began to bustle and gather head, when these had raised a Tumult and Combustion in the soul; the poor distracted Minde, even against Honour, Conscience, yea, to her own undoing, is forced to repeal what she had before enacted: and though no lesse then the robbing of God was concerning in it, assent she gives to their violent importunity. And therefore very lively is St. *Pauls* expression, *I see a Law in my Members, leading me Captive to the Law of sinne.* Nothing can or will content the Members: No Law, no Peace, unlesse they may lead

lead the minde Captive, and make her the Soveraign become a slave unto their Lusts. Passe we therefore to the third considerable, *viz. Whether it be not damnable Rebellion to disobey or resist that part which God hath invested with this power.* *Serm.* I.

3. Of Rebellion indefinitely *Samuel* hath said, it is as the sin of *Witchcraft*, a sin most abominable before God. Nor indeed have I yet met with any, who question the guilt or *Damnability* of this crime, *uno ore* (for ought I know) all men in this agree: That which is indeed Rebellion, is a crying sin, and a most damnable designe; all the difference and doubt is, what indeed Rebellion is, and what that power is which is damnable to resist.

I must not forget that my text is between the Minde and the Members, and that Rebellion at this time concerns me no further, but only as it respects the outward and the inward man, the Monarchy and Government of every regenerate and good soul.

Now for the better stating and explicating of this, I have observed from

Serm. 1. from Scripture, that every Jar, War, and opposition is not Rebellion; for Rebellion it was not, for the Kings of *Judah*, and the Kings of *Israel* to wage War against each other; Rebellion it is not for Subject to contest with Subject, neither is it a Rebellious Act for the Soveraign to Tyrannize over, and oppresse his people.

For, as by Scripture phrase, I am warranted to speak, Rebellion is ever the opposing of some higher power, and in special of that power which by the Ordinance of God, they (who rebell, oppose and resist) are bound to obey and suffer under; so that it is an act of Rebellion to withdraw from, or stand against that power, under which till some difference, distaste, opportunity or grudge arose, we ever held our selves bound to live and to be governed by.

For, let the ground of *Israels* Revolt from *Rehoboam* their naturall King be what it may be, (sure I am) when they so did, the Scripture saith,
1 King. 12. 19. *Israel rebelled against the house of David*: Let the case be what it may be, when *Edom* deserted *Judah* and made

made a King over themselves, the Spirit of God saith, *Edom rebelled from under the hand of Judah*; yea, and albeit some countenance the fact, and seek by a Religious pretence to warrant the attempt, yet, when the Citizens of *Libnah* turned from their lawful (though Idolatrous) King *Jehoram*, the Scripture phrase in the *Geneva* Translation is, *Then did Libnah rebell*; whence to me it seems very clear, that we are bound under peril of Rebellion and the guilt thereof, to obey or suffer under that, whether it be Part, Person, or Faculty, which God hath invested with the power of giving, or prescribing Law unto us.

Serm. 1. 2 Chron. 22. 8. Vers 10.

And indeed if you please to relie upon the *Geneva* Translation, I then needed not to have thus wheeled about; for though our last Translation read it, *I see a Law in my Members* Warring *against the Law of my Minde*, it is there said, *I see a Law in my Members* Rebelling *against the Law of my minde*. And indeed from the premised instances it seemeth very clear, that all Warre against that power

Serm. 1. which ought by Gods Ordinance to be obeyed, is indeed Rebellion.

Rom. 14, 23. St. *Paul* hath delivered it as a rule beyond exception, *Whatsoever is not of Faith is sin.* Now sin (if deliberately done) cannot but be *Rebellion*: for, Faith being in that place no other thing then the Law of the Minde, then the Judgement of Reason and Conscience; Faith being in that Text no other thing, but the Order and Direction of the *Supremest* power; for a man not to do according to these directions, not to obey and be ruled by the *highest* Commander in the Soul; for a man not to submit to the Minde, which is to him Gods Vicegerent, is indeed to rebell at once, both against God and his Heavenly Ordinance.

And in this respect, it seemeth to me, that God in holy Writ, doth so oft call sinning *Israel*, a Rebellious people; a people who would rather be led by their own lusts, then by his Law, by their own affections, then by their own minde.

Ezek. 2. 3. *Son of Man* (saith God) *I send thee to the Children of Israel, to*

a Rebellious Nation that hath rebelled against me. Serm. 1.

They in Gods esteem, Rebelled even against him, against God himself, who would neither submit to that power which God gave his Prophets, nor yet to that wherewith he had endowed their mindes, for the due ordering of the Affections, Actions, and endevours of all turbulent and inferiour Members.

Gal. 5. 17. The Flesh lusteth contrary to the Spirit, and the Spirit contrary to the Flesh. Flesh and Spirit, Minde and Members, they are ever contrary and one against the other. War (as will appear in the next point) will ever be between them, for their deeds and their designes are contrary. But as I never read, neither can conceive, that a King compared to his Subjects, can *be a Rebell*: So neither do I conceive it imaginable how the Warre waged by the Minde against the Members, can be Rebellion; nor on the contrary, how that which they raise against the minde, can possibly be any other: For between Superiour and Inferiour, there

Serm. I. cannot possibly be a War waged, but Rebellion it must be, and how the higher powers can be guilty of this crime, I am yet to learn. Whether then it be in the body Politick, or in the natural Polity and Order of every particular, every soul must be Subject to the higher, or, as the Original, *the super-excelling power*: As the Subjects to the King, even so at least must the Members be to the Minde; which to make the more clear and evident, we will passe to the last considerable, and

IV. that is the *Result or resolution of a Christian, viz.* Whether a man ought to be guided by his Mind, or by his Members, yea, whether a man is not bound in Conscience to War against the lower and inferiour of them.

Boetius l. I. m. 7. —*Si vis lumine clara cernere verum,*
Gaudia pelle, pelle Timorem.

He, who would walk as a *Childe of the light*, and would clearly discern truth from error, must (as *Boetius* well admonisheth) clear his soul of the thick mist of passion; neither Joy, nor Fear, nor Hope, nor Grief, nor

any

any other affection may sway, or be predominant in the Soul: For, *Serm.* 1.

Nubila mens est, victaque frænis, hæc ubi regnant.

The minde is clouded, hood-wink'd, yea, as the Law of the Members would have it, the Minde is *Captivated* and inslaved where these reign.

Medea the Poet confest the Law of the minde shewed her good things, yea the better way, —— *Video meliora proboque,* I see and approve what's best; but such was the violence of her Members; such the confusion of her enrag'd affections, that she concludes (*Deteriora sequor*) not with the better minde, but with her violent and over-powerful Members.

Pilate at the arraignment of our Blessed Saviour, protested, that according to the Law of his Minde, his Judgement, his Conscience, he saw nothing worthy of death in him; yea, he called for water, and washing his hands, said, *I am innocent of the blood of this just man.* And yet for all that, rather then the people should want a Sacrifice, rather then endure those Mat. 17. 24

Serm. 1. terrible things which his troubled affections and passions present unto his Minde, in despight of Minde, Law, or Conscience, he doth not as his Judgement, but as his Fears command, to please the many, he delivereth up the *Innocent*. And indeed from hence, even from the Law of the Members it is, that such there are of whom the Prophet complains, *who*
Esa. 5. 20. *call evill good, and good evill, which make darknesse light, and light darknesse, who call bitter sweet, and sweet bitter.* In these sad times of distraction, wherein the dearest things we have, our goods, our lives, yea, our Minde, our consciences are at stake; It behoves every of us sadly, and severally to consider, what is, and what hath been the main principle and direction of all our present Actions; whether the Minde or the Members, whether judgement or passion, whether Conscience, or only carnall, sinister and by-ends? I do verily beleeve, there never were more bitter conflicts then now there are between Minde and Members, between Flesh and Spirit; yea, it is to be feared, the Minde, that is, the

the Judgement, Reason and Consci- *Serm.* I.
ences of too too many of us, are so overwhelmed and hurryed on with violent passion, rash engagements, and resolute exorbitances; that it will be very hard to re-inthrone the Prince, and to set the Minde again, where God hath placed it; very hard to dispossesse the soul of those, which without all peradventure are truly malignant, and evill counsellors; such as will do all they can to keep back all saving, peaceable, and sound intelligence; for such without all doubt, is the endevour and Law of our insinuating and tyrannizing Members: Nothing will they relish, but private interest.

The Law of the Minde of old was, *Give unto* Cæsar *the things that are* Cæsars, *and unto God the things that are Gods.* The Law of the Members is, let us make him like one of us, and as for God vote him incapable of any property. The Law of the Minde was, That even *for well-doing* we should patiently suffer; The Law of the Members is, that we suffer nothing which we can resist. The Law

Serm. 1. of the Minde did run thus, *It is a*
Prov. 20. *snare for a man to devour that which is sanctified*, or that which is holy; But the Law of the Members pro-
Act. 10. nounceth (as St. *Peter* did sometime in a dream) that things are common, though they appertain to Heaven: The Law of the Minde was,
Heb. 13. *After the vow enquire not*, that is, be assured, what is once vowed to God, no after-thoughts can disannull: The Law of the Members is, such vowes were superstitious acts, and we may convert to other use, what in piety our forefathers gave unto their God. The Law of the Minde was, *Obey those that are set over you*, that is, saith *Hemingius* (who was no Papist, nor suspected) *the Pastors and Governors of the Church*; The Law of the Members is, ye shall be so far from obeying, that ye shall vow the extirpation and their rooting out. By the Law of the Minde, Bishops and spirituall Overseers they are bound *to watch over*, and to give account for *Souls*; but by the Law of the Members, Ghostly fathers may not command their Children, nor may they, who are bound

bound to give an account, passe any binding sentence without *Lay-approbation*: Yea, whereas in all former Reformations, the Law of the Minde ever was, that the better form actually should be, before the worse were put away: the Law of the Members is, that we swear to extirpate what we have, before we can so much as conjecture what shall be. Nor indeed can I imagine what other guide, or what other Law, but the Law of the *Members* steereth, and directeth those Pens and Tongues, who under the Vizard of Popery, strive to make odious all exteriour piety; who for the better *Liberty* of the *Subject*, have lately Printed, and by an Argument *è concesso* claimed, that *'tis more lawfull by Scripture to put away a perverse Wife, then to Rebell against a Tyrannous Prince*; yea, that there is a necessity both *in Charity and Conscience*, for that Man and Wife to be divorced, whose dispositions naturally disagree, who cannot live lovingly and quietly together; yea, it hath now past the Presse for a *Popish Practice* to make a Sermon upon a

Serm. 1.

Doctrine and Discipline of *Divorce*: a book dedicated to the P. and Assembly.

Serm. 1. Text. I should tire both you and my self, should I follow those, who thus follow the extravagancy of their Members, the rancor, violence and exorbitance of their passions.

Plutarch in his Tract of Superstition tels us, there was one *Tyribastus*, who when he should have been apprehended by the *Persian*, drew his Cemiter, and (as he was a valiant man of his hands) defended himself valiantly; but as soon as they who came to lay hands on him cryed out, and protested, that they were to attach him in the Kings Name, and by Commission from his Majesty, he laid down his weapon aforesaid immediately, and offered both his hands to be bound and pinioned.

An example strongly convincing me, that even the Law and light of Nature, were it not clouded with carnall and perverse affections, even that glimmering light were enough to teach the Minde, that resist we may not against Gods ordinance. *Tyribastus* threw down his Cemiter, and apprehends, in the very Name, and Authority of a King, a Majesty, and Re-

Reverence not to be resisted. *Serm.* 1.

The very *Pagans* whose Gods were Idols, yet for as much as in their apprehension they were as Gods, of those *their Temples* they were such venerable estimators, that what they sought to have secure indeed, they repos'd in their shrines. Thus did *Alexander*, (that great Commander) who in the Temple of the Sun in *Sicily*, laid up a great treasure; and one *Clistenes* a most noble Greek, fearing the plundring of his Estate by Tyrants, laid up his Daughters dowry in the Temple of *Juno Samia*; and till this very day among learned Christians it is determined Sacriledge, *Non sacrum de sacro tollere*, to steal from an Holy place a common and unholy thing. This I am sure was and is the Law of the minde. *Patricius Stnesensis.* l. 8. Tit. piet. 15.

But the Law of our Sacrilegious and ungodly members is such, that it will not allow, no not to God himself a *Property*, nor the Church to be a Sanctuary for its own goods: like the Roman Pagan presidents, they seem to professe the Son of *Mary*, unworthy to be served in costly vessels,

making

Serm. 1. making all holy things so common, that they are now become *primi occupantis*, catch that catch may; The ready way to provoke God (if not already so far incens'd) to give such over even to a reprobate minde: that is, to follow the Law of the Members; which undoubtedly will at length bring even to the gates of death.

Eccles. 18. 30, 31. *Go not after thy lusts, but refrain thy self from thine Appetites, (for) if thou givest thy Soul the desires that please her, she will make thee a laughing stock to thine enemies that maligne thee.* The ready way to captivate the Minde, and to bring its Soveraignty under the power of Malignant Enemies; is to give way to thy Lusts, and to let the Members prescribe a Law unto thee; let them but have their desires, and thou shalt soon be made a laughing-stock to thy enemies round about thee: It is very likely, as the Devill to our Saviour, thy Members may promise thee a condition most glorious: *All*
Mat. 4. 8. *the Kingdomes of the World, and the glory of them will I give thee*; That is, all possible content and Honour:

nour: But if thou once fall down and worship, if thou wilt suffer thy Minde to prostitute, and yeeld up it self unto the Members, they will soon (instead of a glorious state) bring thee to an ungracious servitude. They will not allow thy Minde a negative in any thing, for the ambition of sin is, to *reign* in our mortal Bodies. *Serm.* 1.

What then must the Minde do? without doubt Warre it must; for as therefore the inferiour may not War, because it hath a Superiour to appeal unto: even so on the contrary, for as much as the Minde is the Supreme, War she may, ye War she must against the Members; for she for them, not they for her, must be accountable to God.

Ever since the daies of *Job*, it hath passed for a rule, *The life of Man is a warfare*; and ever since the Prophet *Micah*'s time, it hath been delivered as a Caveat, *A mans enemies are those of his own house.* Mic. 7. 6. Now the Generalissimo, or chief Commander in this War it hath ever been the regenerate Mind; The Mind of man (even in all ages) hath been entrusted, yea, commanded

Serm. 1. ed to this War, commanded to charge upon, to subdue and reduce the Members.

2 Cor. 10. 4, 5. *The weapons of our warfare* (saith St. *Paul*) *are not Carnall, but mighty through God.* Aske you what to do? It straight followeth, *To the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

A larger Commission was never granted then the Regenerate minde hath; For should the Members Garison themselves (as they too oft do) within the *strong works* of Ambition, Pleasure, Profit, she is (even by him that is able) promised relief enough, even to the pulling down of those strong holds; nay, she may not leave so much as an imagination, nay, *not any thing that exalteth it self against the knowledge of God.*

Yea, what power can be desired in a Commission, which she hath not? To lead Captivity Captive power she hath, for to the obedience of Christ, she is bound to bring into Captivity

even

even *every thought*: Power over life and limb she hath, for saith our Saviour, *If thy right hand offend thee, cut it off; if thy right eye offend thee, pluck it out.* Power she hath to afflict, to kill, yea to put her enemies and Rebels to the most not only painfull, but most shamefull death. *Serm.* 1. Mat. 5.29. 30.

Mortifie your Members which are upon Earth, yea, not only so, but our Flesh, Affections, Lusts, they must *be Crucified.* They must, because they have been Traytors and Rebellious, be put not only to death, but to a shameful death; not only must we mortifie but crucifie the Members. And indeed, till the Minde shall thus do, we can neither look for peace nor truth. Col. 3. 5. Gal. 5. 24.

Affectus corrumpunt Intellectum. As Bribes blinde the wise, even so the Affections and Members they corrupt and pervert Judgement. As *Justin Martyr* of old, *Scimus quosdam ad iracundiam suam evangelium pertrahentes*, observed, that some made the Gospell to be sutable to their fury; even so nothing must be truth, nothing must passe for good or godly, nothing must men make con-

Serm. 1. conscience of, where the Members, Lusts and Passions are predominant; nothing may such a Minde passe, either for Law or truth, but only what liketh and pleaseth them.

And as no Truth, even so no Peace, where there are ruling Members; ruling Members being ever as Turbulent *to the Minde*, as ruling Elders will prove *unto the Church*. And therefore if whilest yet we may, see we will what belongs to our Peace, resolve we must to submit to the Ordinance of God; to bring every thing under that Obedience, which he hath made *the supreme*; that is, the Subjects to their King, and the Members to the Minde. So shal we enjoy unity of Spirit in the bond of peace, so shall we indeed be (as St. *Peter* speaks) *A chosen Generation, a royal Priesthood, an holy Nation, a peculiar People.*

1 Pet. 2. 9.

Perchance some may dream, unlesse the Members may have power to curbe the Minde, the Minde as supreme may with all impunity oppress and destroy the Members; whereas, indeed, so fearful vengeance as for the *supreme Offender*, there is none

treasur'd

treasured up. For as those blessings which are the immediate issues of Gods own hands, are far more excellent then those, which by ordinary means are conveyed to us; even so those wretches, those miscreants, which God hath reserved to his own immediate punishing, those of all creatures are most miserable. *Serm.* 1.

Tophet was ordained of old, *Yea, for the King it was prepared*; The King who because *Supreme* can in this life have *no Avenger* for him, (witnesse Gods Truth, though his Subjects use no other then right Christian Weapons, Prayers and Tears) there is torture enough prepared. And indeed, look but into our own breasts, we may finde conjecture enough of this severity, for whoever (as the Apostle speaketh) is, Αὐτοκατάκριτος, self-convicted, whosoever is, as the Poet renders it, *surdo verbere cæsus*, lasht with the sting of an invisible whip; whosoever is, as *Jeremy* told *Pashur*, he should be, *Magormissabib*, a terror to himself: This bosome-vengeance, this secret and private Executioner, as it is upon Isa. 30. 33. Jer. 20. 4.

Serm. 1. on the Supremest power, so is it the severest torture. And therefore it highly concerns the Minde to preserve it self, and to order according to Gods Law, the motion of every Member. For the Power of Law and War, it is in the Supreme, and that is the Minde, and therefore her Members must have no other but the Law: she from God, and they from her must take their Government. So shall men be able to give God the Glory, and to suppresse that unnaturall War which sin fomenteth in the Members.

Rom. 6. 12. *Let not sin reign in your mortall bodies.* Whosoever gives Law unto us; it is he that reigns over us; unto what member or lust soever we yeeld to obey, that's our King, that's our Governour; ambition, luxury, covetousnesse, malice, these are they which would reign, these are they which would give Law unto us, but I have abundantly shewed you, it is the Minde, and the Minde only, which God hath entrusted with this power, not sin under any pretence of Law whatsoever; but the regenerate Minde is that must reign over our mortall

mortall bodies, not the Law of the Members, but the Law of the Minde is that we must hold to; yea, for this Law we must war, in defence of this Law we are bound even to die the Death. *So fight I*, saith St. *Paul*, *not as one that beateth the Aire*; but as one who had a reall enemy to subdue, for it straight followes, *Contundo corpus meum*, I beat, I chastise, I bruise my body; he would rather live upon Bread, and water, then suffer his members to give Law unto him. And indeed this is the fight, that good fight we are all to finish; this is that fight, in which striving we must resist unto bloud, every imagination, every thought, every desire, lust, or act which exalts it self against that knowledge and Law of God. This we are to bring under, this we must lead captive, for not a member can goe to Heaven, which doth not orderly follow the Minde thither. In a word, to conclude all, It is an observation amongst controversall Writers, and too true, That when mens affections and Members do frame Opinions, and passe Lawes, men are much more earnest in defence

Serm. 1.

1 Cor. 9. 27.

Serm. 1. fence of such errors, then are sober Christians in the maintenance of what the minde and solid judgement proposeth to them: there is no diligence, no care, no means wanting in the pursuit of that which the affections and *members declare expedient*. And indeed, in this my hearts desire is, the minds of us all should be instructed by our common enemy, that is, to follow with more earnestnesse the War and Duties which God requireth we should manage against the Rebellious Members; so shall God of his Mercy then give grace unto the Minde, that it may *subdue the Members*, that so the whole man may from this his Militant Kingdome of Grace, be translated and advanced to his Eternal and Triumphant Kingdom of Glory, and that for Christ Jesus sake, the only King, without rebellious members: To whom with the Father, and the holy Spirit, be all Honour and Glory now and for ever, *Amen*.

Sit Deo omnis gloria.

THE

THE GRAND CONSPIRACY OF *Jews* against their *King*.

A SERMON Preached in *August*, 1647.

ROM. 5. 12.

Scarcely for a Righteous Man will one die, yet peradventure for a Good Man some would dare to die.

LONDON,
Printed by *E. C.* for R. ROYSTON, at the *Angel* in *Ivie-lane*, 1655.

SERM. II. Preached, 1647.

JOHN 18. 36.

Jesus answered, My Kingdome is not of this World; if my Kingdome were of this World, then would my servants fight, that I should not be delivered to the Jewes.

OUr Blessed SAVIOUR, *Born King of the Jewes*, is in this Chapter brought in question for his life, accus'd, arraign'd, and condemn'd for the defence of his Birthright. A dangerous thing (it seems) to be born a King. But yet behold, he hath a *Personal Treaty* for it, and that not in *Patmos*, but in the City Royall, he is brought before *Pilate*, to whom, even in *Jerusalem*, as my Text tels you, he put in this answer, *My Kingdome*, &c.

In the words are here two generals.

I. An

Serm. 2. I. An Asseriton, a *Kingdome* I have, but *my Kingdome is not of this World.*

II. The Proof of this Assertion, *If my Kingdome were of this world, then would my servants fight, &c.*

I. Of the Assertion, a *Kingdome* I have, but *my Kingdome is not of this World.*

That Christ had and hath a Kingdome, this the very first Particle in his answer doth imply, *Regnum meum*, my Kingdome; now a Kingdome there must be, in which he hath a property, or else he could never have said, *My Kingdome is not of this World*: and again, *If my Kingdome were of this world, then would my servants fight.* And indeed thus *Pilate* understood him, for in the verse immediately following, *Pilate* replieth, *Art thou a King?* Yea, in his Condemnation *Pilate* thus testifieth of
Joh.19 19. him, *Jesus of Nazareth the King of the Jewes.*

A King he was, and a King of the
Mat.21.5. *Jewes* too, for, *Tell thy Daughter of Sion, Behold, the King cometh unto thee meek, and sitting upon an Asse.* The King of Sion, a meek King, and

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this is indeed his ruine; for a meek King is no fit King to be King of *Jewes*. Had he come to *Sion* as a Lion of the Tribe of *Judah*, had he come in fury, had he manifested his power in the confusion of some thousands of them, then he should have been King; then Grandees as well as the Boyes would have cryed out, *Hosanna in the Highest*. But if he come without *his Militia*, if he come meek and sitting upon an Asse, if he be content for the peace and happinesse of his people to make himself a Sacrifice, to vail his Majesty, and lay by his Scepter: Then, *as if he were in a condition not fit to govern*, they apprehend his person, *Declare* against him, and though they can prove nothing, they deliver him up to be judged by a Foraine power. So that, what we sometimes said of a neighbour King, that he was *Rex Galliæ*, but not *Gallorum*, King of *France*, but not of French men: Even so might our Blessed Lord and Master say, he was *Rex Mundi, sed non Mundanorum*, He was King of the world, though not King of the Men *Serm. 2.*

Serm. 2. of this world; a Kingdome he had, but saith he, *My Kingdome is not of this world.*

Now for the better explication of this assertion, we shall proceed by these three degrees:

1. The Kingdome of Christ is over this world.

2. Christ hath a Kingdome in this world.

3. The Kingdome of Christ is not of this world.

First, *The Kingdome of Christ is over this world*, Psal. 99. 1. *The Lord is King, be the People never so impatient.* The Lord is King, even our blessed Lord and Saviour, and that not only as God, but even as Man also. For be-
Mat. 28. 18 ing it is said, that *All power is given to him both in Heaven and in Earth*; clear it is that he hath, and that he hath as Man too, power and dominion even over the whole World. For being it is said, *All power*, the Power of Soveraignty and Dominion cannot be exempted: And, being it is said, *All power is given*, This shewes in what capacity he hath this power, to wit, in that by which he

is

is lower then the Father, in that by which he is made capable to receive *ex dono*, to take of gift, in that by which he is become the Saviour of the world. So that indeed the same person, who was the Saviour, he is also the Soveraign of mankinde. *Serm.* 2. Isai. 49.

And this may not improbably teach us, that Kings, his Vice-gerents, they are proportionably *Saviours*, as well as *Soveraigns*, nursing Fathers as well as potent Princes: So that to withdraw from the protection of a Soveraign, it is to despise and throw off a Saviour. He who was the Saviour of the world, he is also King of Kings, and as St. *Paul* speaketh, *The only Potentate*. And he under whose wings we have been securely safe, let the sad want of him now say, it was *Christus Domini*, the Lords Anointed, the only Potentate, the only supreme Governour of this Kingdome. 1 Tim. 6. 15.

Or, take the point thus, Is it so that he whose Kingdome is not of this world, hath for all that Power and Dominion over all the Kingdomes of this world? Maugre then all the designs, plots, jealousies and

Serm. 2. fears, that Devill or Man can set on foot; Our Lord the King shall reach
Psal. 2. 3. his end, *Our Lord the King shall break their bonds in sunder, and cast their Cords from him.* For to him all power is given.

Indeed if in the perusal of the Gospel, we should stand to observe the *Industrious malice* of his Enemies, we shall finde their plot and design was, *even root and branch to cut him off*; they endevoured to kill him
Mat. 27. 64 with *shame*, and to bury him with *Infamy*: For when as a Malefactor they had put him to death, their greatest care and thought of heart was, to prevent his Resurrection. And therefore their great suit to *Pilate* is, *Command that the Sepulchre be made sure.* Rebels are afraid of a King, though he be in his grave.

And indeed they had cause so to be, for though his Kingdome was not of, yet I have shewed unto you it was over this world, over *their Designes*, over *their Plots*, over *their Malice*; in so much that you may read, that very stone, which they rejected, it became

became the *corner* ſtone; And that very Soveraign, whom they *ignominiouſly* laid in the grave, and thought to ſecure by Souldiers, he had (witneſſe thoſe very Souldiers) a *glorious Reſurrection*, ſo that indeed there is no conteſting againſt Soveraignty. *Serm. 2.*

As the Kingdome of Chriſt is over *this* world, even ſo Chriſt, whoſe Kingdome is not of this world, yet hath a Kingdome *in this* world.

If you peruſe the Goſpel, you cannot but finde that even then, when the major part, and prevailing party was moſt againſt him; even then, this Soveraign had ſome *Loyal* Subjects, he had in his loweſt condition ſome, who though timorouſly, yet moſt *cordially* ſtuck unto him; ſo that he alwaies had a Kingdome, even in this world. And this is apparent from that laſt ſolemn prayer of his, where when he prayed for theſe, for theſe who were Loyal and true of heart, his Petition runs thus, *I pray not that thou ſhouldeſt take them out of the world*: Out of the world he would not have his Subjects taken, for though *not of* the world, he was reſolved, and Joh. 17. 15.

Serm. 2. doth to this hour preserve a Kingdome *in this* world.

And this the *Jewes*, his Adversaries, did too well perceive; for such was his *goodnesse*, such his *meeknesse*, such his *charity*, that he did indeed draw all men after him.

Whilest he was yet at liberty, and the people might have accesse unto him, they flocked unto him from all
Mat. 17. places, and *he healed* them; Multitudes followed him, and he without respect to what part they took, touched and cured such as came unto him. In so much that his Malignant persecutors are not ashamed to vote what was done, *digito Dei*, with the finger of God, to be done by Beelzebub the Prince of Devils: not asha-
Joh. 11 48. med to say, *If we let him alone, all men will beleeve on him.* If we let him alone, the people will leave us; if we let him alone, he will recover his Throne; if we let him alone, what will become of us? So apparent it was, even to his Jewes, that he had a party, that he had a Kingdome in this world.

And indeed a Kingdome he hath in this

this world, a Kingdome whereof it concerns every one of us to be a Subject; for those only who have been *Zealous* of his Lawes, and *Loyal* to his person, Those only are they, who shall sit upon Thrones, those they who shall reign with him hereafter. *Serm.* 2

Indeed we have now amongst us a *Generation of Saints*, who reckon much upon that old *Millenary* error, who believe *those thousand* years are now approaching, in which the earth shall abound with peace, plenty, pleasure, in which the Saints shall reign, rule, and enjoy what ever their souls lust after, in which Christ shall descend, and manifest that he hath a Kingdome in this world. And unlikely it is not, but the conceit of this *Epicurean* paradise, may be a cause that many run such mad courses as they do, confidently beleeving they shall presently have a Kingdome in this world.

Job 19. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day on the earth.* Now if it must be the last day before our Redeemer shall manifest himself, and stand upon the earth; Or if, as it is

Serm. 2. *Heaven must receive him, untill the*
Act. 3.22. *times of restitution of all things*: How then can he be a thousand years with his Saints upon earth, before the last day? Yea, how can he be expected to live upon the earth at all, whose last coming is described to be not on the earth, but in an higher Ele-
1 Thes. 4. 16. ment? For, *The Lord himself shall descend from Heaven with a shout, with the voice of the Arch-angel, and with the Trumpe of God,*—And then observe the sequel,—*The dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with him in the clouds to meet the Lord*—Observe, where not below, but in the clouds; not on the earth, but in *the Aire*. We shall be caught up to meet the Lord in the Aire; and then lest peradventure it might be thought he would descend lower, and live upon the earth with us, it immediately
Vers. 17. followeth, *And so shall we ever be with the Lord.*

As Loyal Citizens to entertain their long absent King, put on their best robes, and go out to meet him: Even so when Christ the King of glory

glory shall return, all, who have been Loyal Subjects, all, who have been obedient Christians, all, who have faithfully kept their Allegiance to this Soveraign, all such they shall be caught up in the clouds, they shall go out to meet the Bridegroom, yea, they shall ever be with the Lord their King. *Serm. 2.*

Rom. 8. 17. *If so be that we suffer with him, we shall also be glorified with him.* Those who have stuck to their King in his low condition, those who have been content to suffer for him, those who looking upon his bitter sufferings have been moved by so patient an example to suffer with him, those also shall fare as he fareth, they shall be glorifyed with him.

Mat. 19. 28. *Verily I say unto you* (saith the King in my Text) *ye which have followed me in the Regeneration,* ye who for my sake have been Sequestred from Houses, Lands, and the comfort of wife and children---*When the Son of Man shall sit in the Throne of his glory* (then) *ye also shall sit upon twelve Thrones.* The King hath a special eye upon his suffering Subjects, he is resolved to bring them to

Serm. 2. Honour, resolved, when he is upon a Throne himself, to enthrone them also.

Whereas then our Saviour and Soveraign told *Pilate*, that *His Kingdome was not of this world*, yet you see most apparently, he hath a Kingdome in this world, he hath Subjects whom he doth most dearly tender, such whom he doth intend shall sit on Thrones and reign with him.

But for such a Kingdome as our new Saints imagine, for such a time, in which all power shall be given unto them, and they shall rule as Kings upon earth; that our King in this world hath such a Kingdome, cannot I conceive stand with this next position, —*My Kingdome is not of this world.* My Kingdome is not after the guise, pomp, and manner of this world.

Now for the better explicating of this main point, we shall consider of this proposition, according to the double acceptation of the preposition, ἐκ, *de*; of, from.

1. My Kingdome is not *de mundo*, Not of this world.

2. My Kingdome is not ἐκ τοῦ κόσμου, From this world.

First,

First, My Kingdome is not *de mundo*, Not of the world. *Serm.* 2.

There is a great deal of difference being *of* the world, and *in* the world. *Abraham*, *Isaac*, *Jacob*, and all the Holy men in those daies. *Peter*, *Paul*, *Nathaniel*, and all the Saints of their time; these were as much in the world, as *Cain*, *Esau*, *Manasses*, *Judas*: Christ himself was as much *in* the world as any sinner was, but *of* the world neither they nor he were.

In the world then, are all those who live in the world, whether good or bad, whether Rebellious or righteous: But *of* the world those only are, who conform themselves unto the world; for as it is one thing to live *in* the Flesh, and another worse thing to live *according* to the Flesh: Rom. 8. 9. Even so it is one thing to live in the world, and a far worse thing to live according to the World; for as they who live *according to the flesh*, deny nothing to themselves which the flesh requireth, but satisfie their lusts in the desires thereof: Even so, such as live according to the world, such who are men of this world, they so live unto

Serm. 2. it, that they know *no King but the world*: For, they will obey nothing, professe nothing, defend nothing, but what pleaseth the world; Let their King be never so much vilified and dishonoured, let him be assaulted with Swords and Staves, let him be arraign'd, condemn'd, and nailed to a Crosse; The men of this world they are resolv'd to hold their own, they are resolv'd they will not part with their interest for his Honour.

Whereas then our Saviour and Soveraign tels *Pilate*, *My Kingdome is not of this world*: The meaning of this expression cleerly is, my Subjects are not men worldly minded, my Kingdome is not of such who are wedded to the world. As if he had thus said to *Pilate*, ——— Whereas I stand here accused for the affectation of a *Crown*, and for being no friend to *Cæsar*; the truth is, there need be no such jealousies, or fears of me; for nor do I, nor mine, affect such a Kingdome as he hath, *My Kingdome is not of this world*. My Kingdome is not of such, who study either for the Honour, the Pleasure, or the Profits of

of this world: My Kingdome is only of such, who prefer me their *King*, even before *themselves*: My Kingdome is only of such, who as I *my self*, by patience and sufferings make their way to glory. *Serm.* 2.

Mat. 16. 24. *If any man will come after me, let him deny himself.* And, *whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall finde it.*

He who here saith, My Kingdome is not of this world, he teacheth his Subjects a Self-denying Ordinance, teaching them as so many resolute Souldiers, to renounce and die unto the world. So that indeed the Kingdome of Christ is of such only, who look neither upon life nor livelihood, when the honour and glory of their Saviour and Soveraign is at stake.

Those then who violate his Statutes by their Ordinances, those who prefer their Votes to his Lawes, those who counterfeit his Seals, subvert his Fundamental Government, and make his Sacraments of no effect, such as these are not only *in*, but *of* the world.

Serm. 2. world. Such may be Rebels *in*, but not Subjects *of* his Kingdome; for he who said, My Kingdome is not of this world, he in so saying excludes all Rebellious, Malicious, Refractory, and Worldly people.

Secondly, As our Saviours, and Soveraigns Kingdome is not *de mundo*, of the world, so neither is it ἐκ τοῦ Κόσμου, neither is it from the world; for as Saint *Paul* in the Front of his Epistle *writes* himself *Paul an Apostle*, not *of men*, neither *by man*, but *by Jesus Christ*, and *God the Father*: Even so our glorious and gracious Soveraign in the Text, he may write himself Jesus Christ *the King*, not *of* the world, neither *by* the world, but by *God the* Father; not of the world; I have shewed you, not from the world, will as readily appear.

Harding. That which was of old the Popish Position of *Parsons* the Jesuite, is now grown the Darling Doctrine of these Times, *viz. That Kings have their Authority from the People*, as if the People were the Centre, and the King only a Ray or Beam of Majesty.

Sure I am, with the King in the Text

Text it was not so, he neither had, nor would have any suffrage from the people. *My Kingdome* (saith he) *is not of this world.* That I am King, it is not from any Aid or Assistance the world can give. *Regnum meum non est hinc*, My Kingdome is not hence. And indeed not only himself, but his Father also beareth witnesse to this Truth: For, *I have set my King upon my holy Hill of Sion*, I (saith the Lord) I, whose the Hill of *Sion* is, *Ego constitui Regem*, as *Vatablus*, I have appointed, or, I have set up my King, not from the World, but from the Father, he holds his Kingdome. And indeed it is remarkable in the Gospel, that when the people in a grateful mood would needs have made a King of him, our Saviour by all means declin'd it: For, *When Jesus perceived that they would come, and take him by force; to make him a King, he departed again into a mountain himself alone.* He would rather live as a a Sparrow on the house-top, alone upon a mountain, then be a King of the peoples making; yea, he so abhorr'd their assistance to Regality, that

Serm. 2.

Psal. 2. 6.

Joh. 6. 15.

Serm. 2. that the Vulgar Latine renders it *Fugit*, he not now as at other times only withdrew himself, but he fled away: and therefore no wonder to hear such a King say, —*My Kingdome is not of this world*, or, *My Kingdome is not hence*. Which the better to conceive of, we will passe to the proof of this Assertion, in these words, *If my Kingdome were of this world, then would my servants fight, that I should not be delivered to the Jewes.*

From which words we shall deduct and proceed upon these three observations.

1. The Kingdome of Christ hath no need of a Sword to set it up.

2. Where there is such a King, there is no *Co-ordination*, no *Medium* between Christ and his servants.

3 How far Subjects are servants, *viz.* to defend their Soveraign from injury or imprisonment. *My servants would fight that I should not be delivered to the Jewes.*

First for the first, The Kingdome of Christ hath no need of a Sword for to set it up; for in this the Kingdome of Christ differeth from the Kingdome

dome of this world. A King and a Kingdome of this world, the Subjects and servants thereof must fight for: But, saith our Saviour to *Pilate*, *My Kingdome is such an one, that you see I have not a man so much as to plead or fight for me.* And indeed it is the singular and great glory of Christs Kingdome, that it hath planted it self without a Sword, and made a *Conquest* of the world without *Bloud*. *Serm.* 2.

1 *Chron.* 22. When *David* in his prosecution of his pious intendment had made large provisions toward the building of a Temple to the Lord, he calling to his Son *Solomon*, told him, *My Son, the Word of the Lord came to me saying, Thou hast shed bloud abundantly, and hast made great War*; thou (therefore) *shall not build an house unto my name*, &c.

God would not that the very Type and Figure of the Kingdome of his Son should be erected by a *Swordman*; yea, though he was otherwise a man after *Gods own heart*; yet because a *Warriour*, because a *Fighter*, though but of the Lords own Battels, God will not have an house built

Serm. 2. built by him; *Solomon*, the man of Peace, he it is that must do it.

Certainly then, the way to set up Christ upon his Throne, the way to enlarge his Kingdome, and advance his Scepter, is not to enter into a Conspiracy, to swear a Covenant, and to take up Armes; for if it so were, then were Christs Kingdome of this world; for it is the way of the men of this world, by force and fighting, to manage their Designs, so that they who would put such a Form upon Christs Kingdome, which never in any place under heaven, but by *Sedition* and the *Sword* got footing, they are like to those insolent Subjects, who conceit they may give Law unto their King, or like those rebellious Servants who in stead of fighting for, do fight against their Master.

Indeed the King of this Kingdome, our blessed Lord and Saviour, he hath an Army, but it is of Martyrs: he hath Servants, who strive, and who do defend his Kingdome, but 'tis by their own, and not by the bloud of others: he hath Souldiers, and fighting Ministers, but 'tis not with carnall weapons:

weapons: he hath Lawes, and Statutes, and Seals, and Ordinances, but none of these *More Hominum*, after the vain manner or humour of men, and therefore very well might say, *My Kingdome is not of this world.* *Serm.* 2.

1 Cor. 1. 23. *Christum prædicamus Crucifixum*, we preach Christ crucified. Did ever any Subject, who desired to make his King glorious, and his Kingdome eminent, publish the *infirmities* and preach the *shame* of his Soveraign? Did ever Embassador for the *glory* of his Master, report in forain parts how his Subjects had sold, vilified, banish'd and imprisoned their Soveraign? (All too true) Is it not rather the custome of the world to magnifie his *power*, amplifie his *greatnesse*, and extoll him at least for *an high and mighty Potentate?*

Now behold, and see the wonder: He whose Kingdome is not of this world, by a course clean contrary to the world, he hath made himself the most glorious Kingdome in the world; For, not by the Arm of flesh, but by the Foolishnesse of preaching; not by glorying in his Victories, but in publishing

Serm. 2. lishing of his Sufferings; not by the Sword, but by his Crosse hath he been
Phil. 2. 9. highly exalted, *and got him a Name above every Name*: we preach Christ crucified (saith the Embassadour.) Now look upon all the Kingdomes of the World, and tell me of any one King, who without *a Sword* hath captivated and subdued a People: Whereas if you look upon the King in my Text, you shall scarce finde a People under Heaven, which first or last he hath not conquered;
Rom. 10. 18. for *His sound is gone forth into all Lands.*

All Lands, those who had the strongest and the most mighty *Princes*, those who had the most learned *Doctors*, and the most famous *Orators*, those who had the best setled *Lawes*, and the most religious *Customes*; all these vail'd and threw down their glory, all these (and that without a Sword) gave way unto the Crosse, so that the opposite and clean contrary erection of this Kingdome might move and warrant this King to say, *My Kingdome is not of this world.*

Indeed if we look into the beginning

ning of his Reign, we shal finde Swords enough drawn against his Subjects: for to have been a Christian, to have profest *Loyalty*; it was Malignancy enough, 'twas Capitall, 'twas indeed All. *Bonus vir Cajo-Sejus, modo Christianus*; *Cajo-Sejus* was a good man, only he was a Christian: and indeed the worst Tyrants had to object in those daies, it only was *their Allegiance*, only because they protested, and according to protestation stuck close to the Lords Anointed. *Serm. 2.*

Now here again is the wonder of this Kingdome, that *lex nova non vindicat se ultore gladio.* These poor oppressed Subjects, they did not *combine* and make an Army, they did not *associate* and make an head, they did not *whet* their Swords and make *ready* their Arrowes, but they laid down their lives, they resign'd up their bodies, they neither feared nor cared what man could do unto them. *Et sic crevit Ecclesia.* And hence it was that this Kingdome became so ample, hence it was the world became so full of worthies, and hence it was that Christ came to have *a Kingdome that is not of this world.*

Serm. 2. A Kingdome and Generation of Subjects who are resolv'd to drink of the *same Cup*, and to be baptized with the *same Baptisme* wherewith their King was. A Kingdome and Generation of Subjects, who either *long* to be where their King is, or *extremely* desire that he may *gloriously* return to them: A Kingdome and Generation of Subjects, who joy in nothing like their King; a Kingdome and generation of Subjects, who are readier to be sacrificed then to rebell against a Soveraign, So that

The Motto of both King and Subject is, *Vincit qui patitur*. The patient abiding of the meek shall not for ever be forgotten. And indeed the *Triumphs*, *Trophies*, and *Conquests* of Patience are to be found no where but in the Annals of this Kingdome. This is the only Kingdome, that without a Sword gets victories: And therefore must emphatically, and above all Kingdomes is it here said, *My Kingdome is not of this world*: Sufferings, not the Sword, hath set up Christs Kingdome. Passe we therefore to the second Observation, which is,

Where

Where there is such a King, there is no *Co-ordination*, for no *Medium* in the Text between Christ and his Servants. If *my Kingdome were of this world, my Servants* would do their duties, *my Servants* would fight for me. *Serm.* 2.

Since Authority hath been disputed, though the *Word* hath been kept, the *Power* of a King hath been much eclipsed, so that now we may admit of this distinction; a King *Nominal*, and a King *Real*, a Person so called, and a Personage that is so indeed.

Theopompus King of *Sparta*, to take off the *Odium* of absolute Royalty, brought in (as *Plutarch* observes) those five Members called *the Ephori*, and these (as is observed) so ordered and moulded the *Lacedemonian* State, that (after) Kings had nothing left but the Name only: And indeed with such, with Nominal Kings, a *Co-ordination* may very well be: but then they cannot take up the words of my Text and say, *My Kingdome, My Servants*, or *my Subjects*, But, our Kingdome, our Servants, and our Subjects will fight for us: For indeed no Nominal King can be the *only Supreme*, nor Lib. Moral. Tract. Against an unlearned Ruler.

Serm. 2. nor hath any Nominal King more then his ſhare, and his perſonal intereſt in the Government.

Now ſuch a King was not the King in the Text, he was *not only* in Name, but moſt *really*, and in power a King: God his Father, who hath ſet him upon the holy hill of *Sion*, he joyn'd none in Commiſſion with him, he appointed no *Ephori*, no *five Members*, no *Committees* for to over-ſee him; to him was given πᾶσα ἐξουσία the whole Authority, all Power. The Government was ſetled upon his, and his *only ſhoulder*: He and he alone was *Princeps pacis*, the Prince of Peace: He and he only it was that could ſettle his Kingdome in peace: ſo that with ſuch a King as he, impoſſible it is there ſhould be a Co-ordination; as poſſible to have *two* Saviours of the world, as *two* Soveraigns of one and the ſame Kingdome, ſo that he might very well ſay, *My Kingdome*, for he had no compeer, no fellow in it: he might very well ſay, *My Servants*, for no *Co-equal*, he had to fight for him.

Mat. 21. 1

Iſa. 9. 6.

Indeed it is moſt apparent, our King in the Text he had a Councel,

a great Councell, a Councell inspired with the holy Ghost: He had twelve Apostles, yet though there were twelve of them, he was *Universis major*, he was greater then his body, for *Colos.* 1. 18. *He is the head of the body*; he is the *Head of his Church.* *Serm.* 2. Col. 1. 18.

And indeed, as the head of no man is said to be the head of the *Arm*, or the head of the *hand*, or the head of any particular member, but the head of the whole, the head of the body; even so the King in my Text, he who is said to be the head of his Church, he is not head of this or that particular Member, or of every personal body, but he is the head of the whole, as they make one body.

It is most true, every Member may say, This is my Head, and every subject may say, This is my King; but it is the Head, and the Head only, which can say, *This is my body*; the King, and the King only who can say, *This is my Kingdome.* So that there may be as well two Heads to one Body, as two *co-ordinate Supremes* in one Kingdome. The King in my Text (it is most clear) approves no such, where

Serm. 2. he hath to do; for he saith peremptorily, *my Kingdome, my Servants*, all but my self are Inferiours, all but my self are Subjects; *If my Kingdome were of this World, my Servants would fight for me.*

Indeed, if we look upon *the great Councel* of this King, if we look upon the Apostles, we shall finde they are in an hot contention, and make *great debate*, who should be the greatest among them. For when the King in my Text told them, Luk. 23. 22. *Truly the Sonne of man goeth*——It presently followes, *There was strife among them which of them should be counted the greatest.* Co-ordinate powers they will justle: Take away this *one King*, and we shall find none. For as *Pluralitas Deorum est nullitas*, As he who makes many, makes no God, even so he who in one Kingdome makes more then one, makes indeed no King at all. For, *Mat.* 26.31. *Smite the Shepherd and the Sheep shall be scattered.* Take away the head, and the body, like the limbs of *Medea*'s Brother, they will lie uselesse, and scattered about the Kingdome. For when the King

King in my text was but apprehended, and taken away by Souldiers, you shall finde even of his dearest servants, and of his Bosom Counsellors there was not a man stuck unto him. *Serm. 2.*

So that indeed a Kingdome admits no other then of this Division, *Soveraigns* and *Servants*, *King* and *Subjects*; for take Soveraignty from the King, and the World shall soon find he will grow a servant quickly; for as the Disciples, even so all Co-ordinates, they are ambitious to write this stile, *my Kingdome, my Servants*. And so to the last considerable.

How far Subjects are Servants, which according to my Text hath this extent, Servants to defend their Soveraign from both injury and imprisonment: For, saith the King in my Text, *If my Kingdome were of this world, my Servants would fight*; and then adds for what, *That I should not be delivered to the Jewes.*

1. They would fight.

2. They would fight in this cause, that I should not be thus abused, that I should not be thus delivered to the *Jewes.*

Serm. 2. 1. *My Servants would fight.*

Our Blessed Sveraigne being to make his Plea before a Pagan Judge, before one who regarded neither *Moses* nor the Prophets, useth not *Scripture* but *Reason* to convince him, and that such a Reason as the very Law of Nations had agreed upon, *viz. That Subjects ought to fight for their King*: And therefore concludes negatively, *In as much as none fight for me, my Kingdome is not of this World, for if it were, my servants would fight.*

My Servants. This word Servant it may have a Despicable, and it may have an Honourable estimate; It may imply a Subject and somewhat more, or it may imply a Subject and somewhat lesse.

In that phrase of Scripture, *Servants obey your Masters*; the word Servant there it implyeth somewhat lesse than a Subject, one who is either a Slave, or serves for Hire, or is under despicable and mean commands. But in these places of Scripture, where it is said, *My servant Moses*, *David my servant*; *O Zerubbabel, my servant*; here Servant is

Numb. 12.7.
Psa. 78.70
Hag. 2.23.

is more then a Subject, for it is an Honour even to Kings themselves to be *Gods Servants*. *Serm.* 2.

Whereas then it is said in the Text, *My servants*, that is, such who as I am not their Master, but their King, relate unto me; By Servants we are not to understand such who are under a *Despotical*, or *Magisterial*, but such who are under a *Paternal* and a *Regal* Government, *My Servants*, that is, *My Subjects*. As if it were said; *If my Kingdome were of this world, my Subjects would fight for me*.

Indeed if we look upon the King in the Text, as we are Christians, we cannot but acknowledge that *His Kingdome*, it is of all Kingdomes the most absolute, insomuch that Kings, our Soveraigns, they are but his Servants. Yea, *Angels* and *Devils*, *Heaven*, *Earth*, and all that therein is, are his Subjects, and all (if he please) ready to fight for him, according to that, *Judg.* 5. 20. *The Starres in their courses fought against Sisera*; Or, according to the saying of his at his apprehension, *Mat.* 26. 53. Where for his King he might have

Serm. 2. had more then twelve legions of Angels. But being (as you have heard) his Kingdome is not of this world, we are to look upon this reason of his, only as it relates to the *Kings of this* world, for upon that supposition doth he make this inference, *Then would my servants fight for me.*

My Servants would fight. *My Servants*, They must be the Servants of a *Royal Master*, the Servants of a King, or no fighting; for Fighting it is the ultimate and last refuge, in so much that not the *Sword*, but the *Lawes* must decide all private quarrels: No fighting where an *Appeal* lies, and appeal we both may and must, till we come to the Supreme. But when the Supreme is violated, he may take up the phrase in my Text, and say, *Then shall my servants fight.*

Mat. 26. When St. *Peter* in defence of his Master drew his Sword, the King in my Text (to shew that his Kingdome was not of this world) commands, *Put up again thy Sword into its place*, vers. 52. As if he had
Vers. 52. said, let the Sword rest there, till some temporal King commands it: And then

then adds this reason. For, *All they that take the Sword shall perish with the Sword.* All those who are not (as the Text implies) *Regis Ministri*, the Kings Men, the Kings Servants; All such for drawing their own Swords, deserve to perish by the sword, by his Sword who may say in the words of my text, for as much as I have a Kingdome in this world, my Servants *shall*, and *will fight* for me. Serm. 2.

My Servants would fight. To fight is to hazard Life and Limb, the dearest things of this World. To fight, it implieth the leaving of Wife and Children, house and home, and to go where the Fight is: So that it may very well be doubted whether those servants have done their *Duties*, or those subjects discharged their *Allegiance*, who have lost only *the paring* of their nails, or the *Hair* of their head; I mean nothing but their *extraordinaries*, nothing but their wonted wantonnesse and fulnesse for the Redemption of their Soveraign.

The King in my Text tels us, The Servants of a distressed King, they should rather be *Commanders* then 2 Sam. 11. 11.

Serm. 2. *Compounders*, they should resolve, as did good *Uriah*, whilest *the Arke, and* Israel, *and* Judah *abide in Tents, and my Lord* Joab *and the Servants of the King are encamped in the open field; so long they will not joy in their own houses, they will not eat and drink and lie with their Wives. If my Kingdome were of this World* (saith our Saviour) *then would my Servants*, (not plot how to save, restore, and secure themselves) by *my Servants would fight*. Those who are able and have hearts, they should not spend only their *Breath*; but even their *Blood*; not only their *Estates*, but even *themselves*, when the case is so sad, that if they fight not, the King must suffer. *Were my Kingdome of this world, my servants* (saith our Saviour) *would fight*, yea ἠγωνίζοντο, they would fight even to an Agony, rather then permit me thus to be delivered to the *Jewes*.

And so we passe to the last particular——*the cause* which may both *move* and *warrant* for to fight, and that is *injuries* against Royal Majesty. Subjects must rather fight, then see their Soveraign delivered up to *Jewes*.

2. My

2. *My servants would fight that I should not be delivered to the Jewes.* Serm. 2.

The Jewes considered before they proved *Rebellious*, and did despight unto their King: they were the *most glorious* Nation under Heaven, Gods people, a people honourable at home, and feared abroad: but when they had so far degenerated as to fall foul both upon Gods *Prophets*, and *Gods anointed*, when they *Ston'd* the one, and *Blasphem'd* the other, from *that time* even unto *this day* they are become the most *hateful* and odious people under Heaven, a people into whose hands rather then a King should come, *my servants would fight*, saith the King in my Text.

By Jewes in the Text, then we may aptly understand not *only* the people of the *Jewes*, but people of any Nation or language whatsoever, that shall be *so* Jewish, as to endevour to make their King *odious*, so Jewish as to *Assault*, *Arraign*, and *Crucifie* their King; Subjects or Servants ought to fight, rather then to suffer their King to be in such hands.

Maximilian the Emperour passing

Serm. 2. his censure upon four great King-
R. { Regn. Hom. Asin. Diab. } domes, *Germany*, *Spain*, *France*, and *England*. He makes the King of *England* to be worse then *Rex Judæorum*, then King of Jewes, for he plainly cals him, *Rex Diabolorum*, the King of Devils, conceiting that none but Jewes or Devils would lay hands upon *Gods Anointed*. So that indeed were it only to avoid this *Scandal*, only to prevent the *Dishonour* and *Curse*, which Rebellion brings upon a Nation, Subjects ought rather to fight, then to see their King delivered up to the Power and Malice, either of Jews or Devils. *My servants would fight that I should not be delivered to the Jewes*, saith the Text.

Would fight. Fighting I have shewed, and we all know it is the hazard of our lives, a hazard that may not rashly and for every *punctilio* be undertaken. A man who would fight and die as a Christian, he must first sit down and consider whither his soul shall go if he die in that fight.

It is well known there are in the World, who will sooner fight for a *Mistris* (I had almost said a whore) then

then for a *King*; who are hotter in vindication *of a lie*, then of ten thousand lies put upon a *Soveraign*: who will sooner draw upon refusal of the Kings health, then to keep a Kings Head upon his shouldens; rather upon a *Resent* (though for just debt) then for the Redemption of a King, suffering even for their Liberties. But for these and the like fights, Scripture hath no warrant, for these and the like quarrels no good King would say, *Then shall my servants fight.* *Serm. 2.*

To speak then only a word of so great a point, I conceive this is a sure foundation [No man may fight, or venture his life for that, which in cool bloud, judgement and right reason is not dearer then life] and of this nature there are not many things in the World. No profit, no pleasure can be this good; for skin for skin, and all that a man hath, he ought in right reason to part with, rather then his life; for of all things pleasant and profitable, *Life* is the dearest.

Indeed *Bonum Honestum*, that good which is *Honest*, *Honourable*, *Religious*, for those there are cases in which

Serm. 2. which a man may dare to die; for *Vertue*, *Piety*, and *publick goods*, they may be dearer then life it self; for seeing god-
1 Tim. 4. 8. lineſs hath not only a promiſe of this life, but alſo of that which is to come; a life loſt or laid down for it, may have what this world cannot give, an heavenly recompence.

Rom. 5. 7. *Peradventure for a good man ſome would dare to die.* The Rule of Charity is, *Love thy Neighbour, as*, not *better*, then, thy ſelf, ſo that indeed to lay down our life to ſave anothers, unleſſe there be in that other ſome excellency which may counterpoiſe a life, we may not be ſo far wanting to our ſelves as to lay down a life. So that in a word, to give iſſue to the preſent point; I conceive, according to the tenor of my Text, it muſt be a publick perſon, a perſon exalted either by Majeſty or Piety above his Brethren, a perſon whoſe life is of more conſequence then are many particulars, for whom many particulars may dare to lay down their lives, for whom many particulars may dare to fight.

In the Body natural, right reaſon tels

tels us we ought to venture any Member rather then *the head*, for as much as the head, it is the guide, the Governour, the preserver of the whole: even so in the *Body Politick*, for as much as *all but the head* are Members; for the Head, for the Supreme, for *the Protector*, and Defender of the whole, there is not a Member but may dare to fight, yea not a Member (which is able) but when that's in peril must fight. For according to the vote even of all Nations, saith our Saviour unto *Pilate*, were I such a King as you take me for, my Servants would take up Arms, my Servants would not suffer *me thus* to *be delivered* to the *Jewes*. *Serm. 2.*

Act. 4. The Jewes (you may finde) were so averse unto their Soveraign, and so extremely bent to destroy his memory, that their great Councel, the Sanhedrim, forbad all *further addresses* to him, straitly commanding, vers. 18. *That the Apostles should not speak at all, or teach in the Name of Jesus*: They would have nothing done in the Name of their King.

Now here began the trial of his Subjects,

Serm. 2. Subjects, here was the experience of the loyalty of his Servants; for when it was now grown capital, and deemed as Treason to speak in the Name of their King, when they were straitly commanded to take no Commission in his name, or to teach in the Name of Jesus: Behold even then, Act. 8. 28. *They filled Jerusalem with their Doctrine*, not fearing to charge the very Councel with the *blood* and *infamy* of their King, vers. 30. saying, *whom ye slew and hanged on a Tree.*

Now as the spiritual Subjects of Christ were thus tryed, when *Christianity* was at stake, even so then are secular and temporal Subjects tryed, when *Monarchy* and Regality is in question: As then Christians, by *suffering*, must uphold the spiritual, even so Subjects by fighting, must uphold the temporal: for were I a temporal King, saith our Saviour in my Text, before the Jewes should thus insult over me, *my servants would fight.* My Servants for a *Royal* and a *publique* would not spare to lay down the lives of their *private* persons.

2 *Sam.* 21. The men of *David* sware

ſware unto him, Thou ſhalt go no more out *with us to battell*, that thou quench not *the Light of Iſrael*. They would ſpend their own lives rather then ſee the light of *Iſrael* put out; they will much rather venture their own perſons then the perſon of their King; yea, they plainly tell him, and that to his face, *Thou art worth ten thouſand of us*. So that you ſee in right reaſon to defend a King, to defend him upon whoſe perſon depends the peace and proſperity of a Kingdome, to defend him who is worth ten thouſand, *that is all of us*; there is (I ſay) in *conſcience* and *right* reaſon, cauſe and *warrant* enough, that the ſervants of ſuch an one fight, yea, die for him. *Serm. 2.* 2 Sam. 22. 3.

Inſtances might be given (and thoſe not a few) even of Pagans, who, albeit they had no after hopes, as Chriſtians have, yet for a publick good, for the peace and ſafety of a Kingdome they have dared to die. *Codrus* the Athenian, *Curtius* the Roman, both gave themſelves up for the good of their Country. And indeed, whether it be to *King or Coun-*

try

Serm. 2. try, none of us are upon the triall, none of us can be said to be well affected till we are even upon our *peril*; when the King is in danger to be delivered to his enemies, then is the time, then must his servants fight. Were my Kingdome of this world, now, even now at this time, (saith the King in my Text) my servants would fight, for they would not now *I should be thus delivered to the Jewes.* To close this point.

That same distinction, which Chancellor *Elsmore* in his daies pronounced *dangerous*, and Judge *Coke* in his pronounced *damnable*; even that which those Patriots would not passe for Law, some Divines of late have past for Gospell, preaching it lawful to fight against a King in his *personal*, so they fight for him in his *Politick* capacity.

I confesse I cannot make this to agree with my Text, for my Text it speaks only of that capacity, in respect to which, a King may be *taken delivered* up, *Arraigned, Condemned, Crucified*; my servants *would fight that I should not be delivered to the Jewes*,

Jewes, saith the Text. Now how our Serm. 2.
Saviour could be delivered in any but a *personal* capacity, how he could be bought, and sold, apprehended, and nailed to a Crosse, but only in a *personal* capacity, imagine I cannot. And in this, and this only capacity the Text requires, that his subjects fight for him; *my servants would fight, that I* (that this very person of mine) *should not be delivered*.

In a word, to draw up all, Every man, who fights, should seriously consider whether God will reward him for so fighting; consider whether in the face of God he can say with St. *Paul, I have fought a good fight*, for 2 Tim. 4. 7
without a good fight no Crown.

He who fights for his *own ends*, and his private interest, he who kils men (as some do beasts, for their skins) for *their estates*, he who without any regard to the *Cause*, fights on; such as these can hardly say, I have fought a good fight.

The good fight, which St. *Paul* Rom. 7. 23.
fought, it was against his Rebellious Members; the Warre he waged, it only was to reduce them into subjection,

Serm. 2. ctions, and to bring them into obedience to the minde. And indeed the good fight supposed in the Text, it is against *Rebellious Members*, 'tis against Traytors, 'tis against such who violate *Soveraignty*, and are vexatious to the Lords Anointed. For against such (saith our Saviour in my Text) against such would my servants fight, who would deliver me to the Jewes: *Then would my servants fight, that I should not be delivered to the Jewes.*

Well, to the Jewes he is delivered; they had him: yea, saith the Scripture, they *hang'd* him, they made him away, they did him all the *despight* that Devil or Malice could invent; yea, 'tis recorded that they gave money, and bought him for this end. And shall we leave him in their hands? Truly no.

Act. 3. 13. For, *The God of* Abraham, *and of* Isaac, *and* Jacob, *The God of our Fathers hath glorified his Sonne Jesus whom ye delivered up.* He who was basely and perfidiously bought and sold, and delivered to the Jewes, him, saith St. *Peter*, hath God glorified.

Though

Though then as he did his Son, God may for a time permit even a good and a righteous King to suffer, yet even then, when his Servants either cannot or will not fight for him, then shall the God of his Fathers glorifie him. *Serm. 2.*

Hos. 1. 7. *I will have mercy upon the house of Judah, and will save them,* (I beseech you observe the manner how) *Not by Bow, nor by Sword, nor by Battel, by Horses, or Horsemen, but I will save them by the Lord their God.* When there is no servant to draw a Bow, no Subject to manage a Sword, no Army to fighe a Battel, when there is no visible appearance of any force, then is Gods hour to shew mercy upon the house of *Judah.*

And indeed till mercy comes to *Judah,* there is little hopes of it in the meaner Tribes: Yea, it is most evident in the Gospel, that curse, which for betraying and murthering their King, is fixt upon the Jewes: this cannot be taken off, till they strive and study to restore their Soveraign. No Act of Indempnity, but from him; No *Messiah,* no deliverer, but him,

Serm. 2. him, whom they have thus vilified, no Salvation till they make addresses, and return unto this King.

Hos. 11. 1. *Then shall the Children of Judah, and the Children of Israel be gathered together, and appoint themselves one head.* When *Judah* the Royal, and *Israel* the Rebellious party, when these shal both accord under one head, then shall they be gathered, when they acknowledge and submit unto their only head, their King, then shall they be happy. And indeed the happinesse of us all depends upon the glorious return of our gracious Soveraign. For,

Col. 3. 4. *When Christ who is your life, shall appear, then shall ye also appear with him in glory.* When Christ our King shall return in glory, then, and not till then can we be glorious; that then we may all be glorified, so come and come quickly Lord Jesus. To whom as being King of Eternal glory, be all honour and glory, now and for ever, *Amen.*

Sit Deo omnis gloria.

THE

THE GRAND CONSPIRACY OF *Jews* against their *King*.

A SERMON Preached in *January*, 1649.

JER. 26. 14, 15.

As for me, behold I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this City, and upon the Inhabitants thereof, &c.

LONDON,
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Serm. III. Preached, 1649.

John 19. 15.

Pilate saith unto them, Shall I crucifie your King?

IN these words we have two Persons of remarkable Cognizance, the President, and the Prisoner; *Pilate* and the *King*. And indeed we cannot well understand the Text before we consider how the President dealt with his Prisoner, how *Pilate* behaved and carried himself towards the King; Act. 3. 13. you may read, St. *Peter* sharply checking the Jewes for denying him in the presence of *Pilate*, when he was determined to let him go; when Innocency and Majesty stood at the Barre, *Pilate*, though a Pagan President, had so much honesty, so much Con-

Serm. 3. Conscience, so much Compassion, that he studied rather to give an Absolution then a Sentence, *he was determined*, saith the Scripture, yea ἐζήτει ὁ Πιλᾶτος, from thenceforth, or as some of the learned, for this cause, because a King, and because innocent, *Pilate* sought to release him; *Pilate* was so far from being ambitious to passe sentence upon a King, that he assayed and tryed many a way to put it off. I shall name four which are evident;

1. By proposall of his Innocency.
2. Of his Sorrowes.
3. Of his Majesty.
4. Of their own Credit and Reputation.

First, He would have put off the Sentence, because indeed there was nothing worthy a Sentence in him; *Behold, I bring him forth to you, that ye may know I finde no fault in him*, vers. 4. No fault, no sentence: yea, and as if it were an indignity for lesse then a King to judge a King, he sends him to his Peer, to *Herod*, Luke 13. 7. he would have King *Herods* verdict, before he passed his own; yea, he presseth

presseth his judgement for to quit him, I finde no fault in him, no nor yet *Herod.* But whom malice delivers up, Innocence must not acquit; for Envy like Rebellion hath alway a design against the person; yea, the more worth in the person, the more eager is his Persecution; *Joh.* 7. 46. when the Officers sent to apprehend him, brought this answer, *never man spake like this man*; his wisdome and sufficiency so astonished them, they were now more then ever set against him; when they saw such was his perfections, that he was ready to convert and draw all men after him, as it is in *Joh.* 11. 50. then as *Caiaphas*, so they, *it is expedient for us that he die the death* for us, who cannot reign if he live; for us, who cannot live, if he do; for us, whose design hath been against his government; for us, it is expedient that one, yea, this one should die; his Wisdome, his Innocence, his Perfections, his Integrity; all his excellencies we are to look upon, as so many perils, and therefore to *Pilates* proposal of his Innocency and integrity, the chief *Serm.* 3.

Serm. 3. Priests Officers return this Acclamation, *Crucifie him, Crucifie him.*

Secondly, as by proposal of his Innocency, even so also of his sorrowes, *Pilate* sought his delivery: for whereas in most men, there is so much natural compassion, that when we see a very Malefactor in bitternesse of spirit, our bowels yern, and we grow tender; *Pilate* thought to produce an Innocent in such a plight, to shew one who had not deserved a stripe, even to satisfie them so scourged, that his bloud might become a mantle to him. *Pilate*, I say, thought this, this if any thing might save his life, and therefore in this plight he saith, *Behold the Man*: but no sorrowes which are not mortal, no sufferings which are not deadly, no bloud but the heart bloud can satisfie the malicious; and therefore albeit crown'd with Thorns, and flea'd with Whips, they still cry, *Execution, Execution, Let him be Crucified, let him be Crucified.*

Thirdly, Not only by proposal of his Innocency and his sorrows, but as he was a King, as he was the seat of

Maje

Majesty, as he was Royal, so also *Serm.* 3.
Pilate sought his deliverance, and therefore in the verse immediately before the Text, he saith unto the Jewes, *Behold your King*, vers. 14. Of the same person of whom he said, *Behold the Man*, he now changing his style saith, *Behold your King*: as if he thus said, If his sorrowes as a man move you not, behold him as a King: Behold a King deprived of all his comforts, spoiled of all his goods, sold by his Brethren, apprehended by his Subjects, scourged as a Villain, derided as a fool. Behold a King, who hath no other use of Majesty, but to aggravate his misery. Behold a King, whose sufferings are as transcendent as his person. Behold a King, who hath suffered things bitterer then death. Behold a King, yea, your King, how he hath suffered even every thing but death. And will not this satisfie and content you? No, even all this will not do: For as some timerous fools, who though an Eele be flead, fear it while it yet stirs; and as cowards think no safety while life appears, even so the

Serm. 3. Rebellious Jewes, as if their King might have outlived his wounds, recovered his losses, and turned his Reed into a Scepter: when *Pilate* said, *Behold your King*; as if King were the bitterest of all Corrasives, they cry out more fierce then ever, *Tolle, Tolle, away with him, away with him*, Justice and Execution both, *Crucifie him*, *Crucifie him*: And so we are brought to my Text, which was the last attempt; for when *Pilate* saw that neither his innocency, nor his sorrowes, nor his Majesty could prevail, he then urgeth even their own credit: As if he had thus said, If neither his being without a fault, nor his being in so heavy a plight, nor yet his being a King; yet for your own respects, and for your own repute spare the Sentence; for what is done unto your King will fall upon your selves, it will be dishonourable to you, and the whole Nation, when it shall be said, your King was Crucified. And thus you have the coherence and the reason why *Pilate* said unto them, *shall I Crucifie your King?*

Now

Now for the methodical and better handling of the words, we shall consider of these two points. 1. To put a King to death, is against the judgement both of Jew and Gentile, *Pilate* and the chief Priests. 2. What Jew and Gentile do against Judgement and Conscience; that they do most barbarously: *Crucifie a King.* *Serm.* 3.

1. To put a King to death is against the judgement both of Jew and Gentile. Jew and Gentile, it was the old division of the World; and thus St. *Paul* takes it, *Rom.* 2. 9. where saith he, *Tribulation and anguish upon every Soul of man that doth evil, of the Jew first, and also of the Gentile*; that is, upon every soul, upon all men; so that indeed the judgement of Jew and Gentile, it is the judgement of the whole World. Now that the judgement of Jew and Gentile were against this damnable and most horrid act, the putting of a King to death, this is evident, should we go no further then the present verse; for *Pilate* the Representative of the Gentiles, the chief Priests, and Heads and Rulers of the

Serm. 3. Jewes, both these in this very Text declare against it. First, besides all that hath been already said, these very words in my Text argue *Pilates* disavowing of it, *Shall I Crucifie your King?* Shall I passe Sentence of Death upon a King? Shall I deal with your King as with a Rogue? Send him to the Gibbet? Shall I do this? not I, vers. 6. if you will deal so with him, do it your selves, and therefore *Pilate* saith unto them, *Take ye him and Crucifie him*; his Judgement and his Conscience abhorred the cruelty. And indeed no wonder, for if as a Roman Historian, *Regium nomen gentes, quæ sub Regibus sunt, pro Deo colunt*: If the Gentiles, who lived under Kings, esteemed the very name of a King as a deity, no wonder to hear a Roman President startle at the Sentence of a King. No wonder to hear *Pilate* say, *Shall I Crucifie your King?* For they who thus had the very name, they must needs have the person in veneration. Now as the Gentiles, so the very Jewes in Judgement abhorred the very fact, abhorred the put-

Quintus Curtius.

putting of their King to death. For when *Pilate* said, *Shall I Crucifie your King?* Mark what immediately followeth, *the chief Priests answered, We have no King but Cæsar*: we have no such King, he is no King of ours; were he our King, we would not conspire his ruine; were he our King, we would not have apprehended and arraigned him; were he our King, we would not thus prosecute him: *The chief Priests answered, We have no King but Cæsar.* *Serm.* 3.

The Jewes then it is evident, not in his regall, but in his personal capacity, did persecute our Saviour, not as King, but as Jesus of *Nazareth* they brought him to his block, For in the 19. vers. when *Pilate* had made this inscription, *J. N. R. J. Jesus of Nazareth King of the Jewes*, the chief Priests became suitors to him to change the title, and to write, he said, *I am King of the Jewes*, vers. 21. they would not by any means he should be crucified under the notion and title of a King. Indeed as of one aspiring to it they would have had it, but that they should be such cursed

Serm. 3. wretches, as to bring a real King unto a Crosse; this even the Jewes abhorred, write him not King, but that he said, I am King. And indeed no wonder, for if we search the Scriptures, and observe but how highly, and to what end the Spirit of God useth the Name of a King, we shall finde the Jewes had very good reason to reverence a King. For to shew that the person and style of a King implies a full confluence of excellencies, when the Spirit of God makes an extraordinary allusion, you shall finde he usually borroweth from a King. Judg. 8. 18. *When* Gideon *asked Zeba and Zalmunna, What manner of men they were whom they slew at Tabor?* They answered in the 18. vers. *As thou art, so are they, each one resembled the Children of a King.* The high expression for ornament or beauty it is borrowed from a King, as the children of a King. Psal. 45. 14. *The Kings Daughter is all glorious within:* yea, and without too, for in the 15. vers. *She shall be brought unto the King in rayment of Needle-work.* When the Spirit of God speaks of Grace, and

and glory, both allusions relate unto the King; yea, so are the styles of God and King interwoven in holy writ, that God is pleased not only to be called by theirs, but to allow them to be called by his Name. Psal. 10. 18. *The Lord is King for ever and ever, the Lord our God he is a King*: And as God is a King, even so the Jewes knew it was no blasphemy to call a King a God; for I have said, *ye are Gods*, saith the Lord: yea, the most odious and highest accusation that could be forged against poor *Naboth*, was in 1 King. 31. 10. *Thou didst blaspheme God and the King.* Whereas then the Jewes were in the Book of God thus instructed of the Majesty and excellency of a King, Exod. 2. 28. *Their Law forbidding them to revile their God, or so much as in thought to curse the King*, Eccles. 10. 20. 'Tis no wonder to hear them disclaim their Soveraign, and to deny him their King, whose life they hunted after; *Shall I Crucifie your King, saith Pilate? The chief Priests answered, We have no King but Cæsar.* *Serm.* 3.

Serm. 3. Though they destroyed and made away him who was indeed their King, yet they would not subscribe, they would not as King own either the butchering or betraying of him, so that you see both *Pilate* and the chief Priests, both Jew and Gentile, they would both wash their hands from this foul offence, they would not, did not put a King to death. The Judgement both of Jew and Gentile was against it.

The application of this point shall teach us, to take heed that we do not betray our Consciences, that we do not either for fear, or favour, for covetousnesse or malice go against our own Consciences, do against our own Judgement. Most true it is that of the Poet, *Nemo repente fit turpissimus*, No man at the first mounts to the height of wickednesse; but he who declines his Judgement, and he who can stretch or shrink his Conscience, as advantage admonisheth, such a one is preparing to all manner of enormities.

Pilate and the chief Priests in my Text, they are fearful examples of this

this truth, for when Fear ſate upon the Bench, and Malice ſtood Solicitor at the Bar; the poor King with all his Innocence, and for all his wiſdome, was ſure to miſcarry in the tryal: Mat. 27. 24. *When* Pilate *ſaw that he could prevail nothing, but that rather a tumult was made, he took water and waſhed his hands, ſaying, I am innocent of the bloud of this juſt perſon*: See here in *Pilate*, how Affection and Judgement, how Fear and Conſcience ſtruggle: his Judgement that tels him the perſon was juſt, the bloud innocent, the King faultleſſe, and therefore as if the waſhing of his hands would have cleared his Conſcience, he cals for water and doth that; but him, whom his Judgement and Conſcience pronounced innocent, him whom as a juſt perſon and a King, he would have delivered, even him, when fear ſuggeſted the fury of a multitude, when fear ſuggeſted a complaint to *Cæſar*, when fear ſtartled him with the hazard of himſelf, then I ſay, even him whom Judgement acquitted, Fear condemns; him, whom Conſcience pronounced. *Serm.* 3.

Serm. 3. nounced just, Fear delivers up him, who as a King, he was loath to Crucifie, even him, though a King, and a just one too, he will rather send to a Crosse, then venture a Crosse himself. So that indeed not only the King in my Text, but even *Pilate*, the Lord President himself, he had in stead of a Scepter, but a Reed, a Reed shaken with the winde, a Reed not able to stand in judgement, a Scepter that must bend as fear would have it.

When *Caiaphas* sate in Councell on the King in my Text, you shall finde he did not consider what was just, but what was safe; John 11. 49. *Ye know nothing at all*: as if he had said, if ye move upon Principles of Right, Law, and justice, ye can doe nothing, by them ye cannot take him away; but if ye consider the exigences of State, the safety of our selves, the security of the people, then expedient it is that one should die, vers. 50. And indeed which of us is there that hath not a *Caiaphas* in his bosome? Which of us is there that doth not rather consider the expediency then the justice of an Action? which

which of us do not consider whether what we do be not rather secure, then conscionable? much more poising an outward broil, then an inward peace; and is not this the way to become as so many *Pilates*? Men who will sacrifice both Judgement, Loyalty, Conscience and all honesty to avoid an inconvenience. When *Pilate* gave ear unto his fears, he fears not with the same lips to sentence, whom but now he pronounced without a fault. *Serm.* 3.

Now the good God grant that there be not a curse impending over this Land, even for such Judges; for such who have rather steered by their Fears, then by their Consciences; for such who have rather for expediency then Justice, condemned the Innocent.

Again, as *Pilates* fear, even so the Pride, the Ambition and Malice of the chief Priest, these also perverted judgement, and these made the Conscience passe what they pleased: Mat. 27. 18. *Pilate knew that for envie they had delivered him*, the persecution of the King was a meer

piece

Serm. 3. piece of envie; they had nothing to lay to his charge, nothing could they prove, nay, nothing did they pretend but some State and forged suggestions: Joh. 11. 48. *If we let him alone all men will believe on him, and the Romans shall come and take away both our King and Nation.* Because they were jealous of the Romans, therefore must he be taken away, whereas indeed the Romans were reserved to be the avengers of his bloud. *The Romans came not till that time was come, in which his bloud was required of them and their children,* vers. 12. Sometimes his charge is, he made himself a King, whereas indeed he was no admitted, no elected, but a native King, *born King of the Jewes,* Mat. 2. 2. yea in vers. 7. *He ought to die, because he made himself the Son of God*; see the peevishnesse of envie, they accuse him for being what he could not but be from all eternity, the begotten of the Father, and no sooner born, then born a King; and yet because the Son of God, and because a King, he must die the death; yea, yet 'tis worth the time to see,

ſee, how when Envie and Malice per- *Serm.* 3.
ſecutes, ſo the perſon fals, the care not by what means; care not to ruine themſelves, ſo they ſee but his fall: The chief Prieſts in my Text, thoſe who pretended their King muſt therefore die, becauſe if not, *Venient Romani*, the Romans will come in, even theſe, rather then he, ſhall not die, will lay down even their own necks to the Roman ſervitude; for as if they were the faſt friends, and greateſt honourers of *Cæſar*, who but they cry out, *We have no King but Cæſar?* Crucifie Chriſt, deſtroy Jeſus, for behold we are for the Roman party, *no King but Cæſar.*

They who know any thing of the Jewiſh ſtory, cannot but know *Cæſar*, the Roman foraine power, thoſe were to the Jewes the moſt hatefull things under Heaven: and yet to glut their ſpleen, and to ſatisfie their envie; behold *Cæſar* preferred to Chriſt, and a foraine juriſdiction before their own King: to ſuch a madneſſe are men brought, when leaving judgement and conſcience, they follow the wilde byas of corrupt affections.

Serm. 3. I shall conclude this point with that of the Prophet *Isay*, Isa. 8. 6. *For as much as the people refuse the waters of Shiloah that go softly*, for as much as this people, for as much as the Jewes, would not have him to reign over them, who like the waters of *Shiloah*, was meek, calm, and quiet, behold what the Lord threatned, and they found, now therefore saith the Lord, vers. 7. *I will bring upon them Waters of the River, strong and many*: they who could not be contented with a calme, behold the Lord threatneth to send them a tempest; they who must needs make away a quiet and a peaceable King, a King of their own, upon such the Lord threatens, *and hath sent the waters of the River strong and many, and these*, as it is in the same verse, *shall come up over all his Channels, and go over all his banks*. And indeed what is juster then an inundation, even of blood it self, to sweep away such a people who have broken down all the banks, violated all the muniments, and loosned all the tyes of Religion, Law, Reason, Conscience?

ence? for thus did *Pilate*, and thus did the Jewes, when the one for fear, and the other for envie, delivered to death the Lord of life: for as you have heard, the judgement and Conscience of both concluded it was not lawful, it was not warrantable to Crucifie a King. *Serm.* 3.

And so I passe from their passion to our Saviours, from their judgement, to their Execution, and shall thence evidently prove this second General; That what Jew and Gentile doe against Conscience, and Judgement, that they do most barbarously Crucifie a King. Judgement, Reason, Conscience, are those lights and gifts by which men are exalted and dignified above Beasts; so that indeed when Men degenerate from these, they become as Beasts, making as they do, only their Lusts and Passions to be their guides: and hence it comes, that whereas every man should be *homo homini Deus*, as a God and helper to another, most men are, as the inverted saying, *homo homini Lupus*: speak I of *Job*? of *David*? or of the Lion? In my Text we have an example

Serm. 3. when the Superior fals into the hands of the Inferior; *Asperius nihil est humili quum surgit in altum*, Exalted beggery makes the exactest Tyranny. *Satis est prostrasse Leoni*, To the offended Lion, to injured Majesty, submission may passe for satisfaction; but if the Lyon himself chance to be brought under, then as it is in the fable, *Calcat jacentem vulgus*, The very Asse will finde a heel to kick him: *Job* 29. 25. *Job, who when he dwelt as a King in the Army*, when it pleased God to suffer him to be Plundred, Sequestred, and brought low, you shall read, whose Fathers he disdained to set with the dogs of his flock, *Job* 30. 1. even these had him in derision. King *David*, though a good man, and a good King, yet in *Psal.* 35. 15. *In mine adversity*, saith he, *they rejoyced*; they, who? It followeth, *the Abjects, the very scumme of the people, gathered themselves together against me*; and would you know how they used him? *they did tear him and ceased not.* But what speak I of *Job*? of *David*? or of the Lion? In my Text we have an example

ple surpassing all; for when the Lyon of the Tribe of *Judah* fell into the hands of the Beasts of the people, when the King of the Jewes fell into the hands of his Subjects, when God himself yeelded up himself unto the power of men; never was there such a piece of cruelty, as was then committed; never did Wolfe so use a Lamb, as the Lamb of God was used; for, which is the sum and Catastrophe of this woful Tragedy, they Crucified their King. *Serm.* 3.

Pilate who as you have heard, had the examination of the cause, when he had sifted and scanned all he could; when he heard all that could be said, and examined all that could be proved, his conclusion is, he could finde nothing but envie in the whole: *Pilate knew that for envie they had delivered him*, Mat. 27. 18. And indeed this envie, though it grew not mature and to the height till now, yet we finde it begun even in the beginning of his reign: for what was it but envie which moved *Herod* to make him runne before he could go? what but ambition to the throne made

Serm. 3. made him to seek his life? and indeed run through all his reign, and you shall finde it was only the envie of his graces, that occasioned all affronts and disgrace unto him: For in the very hour and power of darknesse, such was the lustre of his innocence, that the President evidently saw it was for envie they delivered him. *Gen.* 37. you shall finde how when *Joseph* the type of the King in my Text was envyed and hated of his Brethren (though they knew no evill in the World by him) yet they could not speak peaceably unto him, vers. 4. *Envie is the bitterest persecutor in the World*, Dan. 6. 3. for as much as *in Daniel there was an excellent spirit*, the Princes who envied him (though they could quarrel at nothing but his piety) never left plotting against him, till they brought him to the Lions, vers. 16. Our Blessed Lord the Soveraign in my Text, when envie took him to taske, it never gave over till it brought him to the grave; nor would envie bring him thither but after an envious manner, Crucifying and killing him, even all the day long, exactly

actly verifying this our second obser- *Serm.* 3.
vation, that what they did against Judgement, and Conscience they did most barbarously. A glimpse of it I shall indevour to give you under these two heads:

1. The nobleness of the sufferer, *A King.*

2. The ignobleness of his sufferings, *They crucified him.*

First, Let us look upon the Nobleneſſe of the sufferer, *A King.* It is a Law much commended in this Land of ours, that no man shall be tryed but *per Pares*, by his equals, by his Peers; and indeed there may be an excellent reason couched in it, for it is only Peers, only Equals, only such who are liable to the same casualties, who are truly compassionate, and throughly sensible of the like miseries.

Indeed sometimes, as the Father towards the Children, even so *pater patriæ*, the Father of his Countrey, the King and Ruler of his people, he is touched with, is tender and sensible of the grievances and pressures of his people; and for this very end it was, the King in my Text was born, for

Serm. 3. for this very end it was he dyed, he was both the Saviour and Martyr of his people.

But so rare is a reciprocal Sympathy from the people to the King, that it is not improbable, therefore the King is above their Judgement, because amongst his Subjects he can have no Peers, none of his own rank, no equals, and therefore no impartial Judges of his sufferings.

And of this there can be no greater President, then the person in my Text; for as there was never any sorrow like his sorrow, even so never lesse regard then he had; for behold a King upon the Crosse, and his Subjects reviling, mocking and deriding of him: so that indeed before we can be truly and throughly sensible of this passion, of the passion of a King, we must put on higher then ordinary affections, we must be exalted, and through the grace of his bloud, *Rev.* 1. 6. we must be made Kings our selves, that is, men of more high and royall conceptions; we must take it into a very serious consideration, how great a person, how Noble,

Noble, how royal he was that suffered for us. *Serm.* 3.

I know there are some in the world, who are ready to say, What is a King but a man? As if there were nothing more in a King, then in an ordinary capacity: whereas to any man minding the book of God, it is evident the King is far above his People, as the Hill above the Vale, or the Bramble below the Cedar: Gen. 17. When God renewed his Covenant, and promised a blessing extraordinary unto *Abraham*, he tels him, that he will not only make him exceeding fruitful, but he would add this blessing also, *Kings shall come out of thee*, vers. 6.

Now if to be the Father of Kings were no more then to be the Father of ordinary men, God in saying, *Kings shall come out of thee*, had said just nothing; and yet God, you see, as a speciall and singular favour, after the promise of a numerous issue, even of whole Nations, adds, as more then all that, *Kings shall come out of thee*: so that Kings in Gods esteem are more then ordinary men, more then

Serm. 3. then whole Nations. As God, so the man after Gods own heart, he thought, and knew so highly of a King, that he taxes it as one of the greatest favours upon Earth, to be allyed to a King: 1 *Sam.* 18. 23. *Is it a light thing to be Son in Law to a King?* Yea, that cursed wretch *Jesabell*, who though she was full of bloud and iniquity, yet saith *Jehu* (then acting by Gods Spirit) in 2 *King.* 9. 34. *Bury her, for she is a Kings Daughter.*

So that indeed, if we should weigh Kings in the ballance of the Sanctuary, it will be found that Kings will weigh much more than ordinary men: Whereas then it is said in my Text, *Shall I crucifie your King?* We shall betray the passion, if we take not serious cognizance of the Subjects.

When Divines meditate, and speak of the Incarnation, we think it no mean portion of that great blessing that God hath pleased to send, not some new Creature, not an Angell, not a *Seraphim*, but his Son, that the Son became flesh, that how blessed

blessed for ever would become a Babe, this it even astonished apprehension. *Serm.* 3.

Now as it is not possible we should conceive as we ought, of the Incarnation, unlesse we consider who was Incarnate, and who it was took flesh upon him: even so of the Passion, Agony, and bitternesse of his sufferings, we can never take any tolerable estimate, or any valuable proportion, unlesse consideration be first had of the noblenesse, and who was the person that did suffer: God (*qui omnia disponit suaviter*) who sweetly disposes all things, though he had been pleased his Son should be born, yet had not his wisdome had use of this relation, he would never have had him been born a King; or had he been born a King, he would never have taken such order for the proclamation of it; he would never have brought wise men to *Jerusalem*, to proclaim him King, neither would he ever have so guided the pen of *Pilate*, as to write upon the Crosse, *Jesus of Nazareth King* (Go *Jewes*; but that his will was

Serm. 3. and is, we should look upon him as a King, as well as a Saviour.

Amongst us men (even the most envious of us) we look upon the fault and failings of Kings, as the most eminent wickednesse. A wicked King, a Tyrant, a Murtherer, we think the most execrable of all sinners; as some thought of those, *on whom the Tower of Siloe fell*, Luk. 13. 4. even so men generally hold of wicked Princes, even that they are sinners above them, that dwell about them.

To apply this then to our present purpose, if it be so that the eminency of Princes, and the excellency of Kings so dignifie and exalt their persons, that the same crimes in them are much more abominable, then in meaner persons; certainly then as their crimes, even so their sufferings must be proportionably aggravated by their persons; the sufferings of a King must needs be as far beyond the sufferings of a Subject, as are the sins of a Prince beyond the sins of a Peasant.

Whereas then the person how

Text is a suffering King, we must not look upon his Sufferings as the sufferings of an ordinary person, for look by how much his person, by so much doth his Passion exceed the Sons of men; for if it be (as doubtlesse it is) a great amplification of Gods goodnesse, that he who suffered was a Son, it must yet be more that this Son was a King: for as an extraordinary favour of God to his people *Israel*, as the Psalmist sayes, Psal. 136. 17, 18. *He smote great Kings, and slew mighty Kings for their sakes.* *Serm. 3.*

When Kings suffer, Heaven hath a great hand in it, 2 Sam. 18. *The people of God, the Children of Israel, would not let David their King go out to battail with them*, because say they in the 3. vers. *Thou art worth ten thousands of us*: The sufferings of the King must have at least this valuation, for as God knowes how many thousands suffer in a King, even so we may as soon count the Stars, as say for how many millions of men this King did suffer.

A reason then why this Son of God, blessed for ever, was not only

Serm. 3. born of a Virgin, but born a King, and dyed a King; A reason of this may very well be, because he was to suffer the bitterest of all torments, because he was to suffer sorrow beyond Parallel, because he was to suffer such sorrow, like to which there was no sorrow; and this as man he could not have done, had he not been put into the most high and most honourable condition. For whether we look upon the tenderness of his constitution, the exquisiteness of his torture, the anguish and duration of the whole; all this had it been in the relation of a Subject, all this had it been in him, as a person of low condition, could not have amounted to what he did; for neither tenderness nor torture, neither pain nor shame, neither smart nor sorrow, is so considerable and so valuable in any, as a Royal Subject.

Whereas then, the Sufferer in my Text, is not only a God, but a King also; not only a Saviour, but a Soveraign, in what capacity soever we look upon him, whether it be as God, or whether it be as Man, He is the only

only Supreme and Soveraign sufferer in the world. *Serm.* 3.

Passe we then from the noblenesse of the Sufferer, to take a glimpse of the ignoblenesse of his passion, implyed in this word Crucifie, *they Crucified their King*, vers. 11. It was said of old, *Multorum manibus grande levatur opus*, many hands make light work; but if we would piercingly and exactly look upon this Passion, upon this murthering of a King, we shall finde many hands indeed, but for work the heaviest that ever was read of; and how could it well be other, when the miseries this poor of King was to satisfie the malice of two parties? Mat. 27. 1. *When the morning was come, all the chief Priests*, and as the Greek hath it, *the lay-Presbyters, or the Elders of the people, took counsell against Jesus to put him to death*; they who prepared, plotted, and purposed their Kings destruction, they who raised an Army, and sent Swords and staves to apprehend him, these were (you see) an Assembly of Priests and Elders, yet these were not they that did the deed, these

Serm. 3. were not the Executioners, these Voted, but these did not Crucifie: Now in vers. 27. of the same Chapter, you shall finde *the Souldiers of the Governors took Jesus into the common Hall, and gathered unto him the whole band of Souldiers, and they stripped him, they fooled him*, vers. 28. *they crowned, they mockt him, they spit upon him*, vers. 29. and when they had sported enough at his sorrowes, then in the 35. verse of the Chapter, *They Crucified him*; they (not the Presbyters or Elders) but the Souldiers brought him to the block, they Crucified him. Not barely and simply put him to death, but they put him *ad mortem crucis*, to the death of the Crosse; and indeed this had not been envies Master-piece, had it not been so, had they not cloathed him with shame, as well as macerated him with pain; had they not put him as well to an ignominious, as an irksome death, Envie would have seemed too dull, and too cool a persecutor.

And therefore to expresse the zeal and activity of their cruelty, it is not said here, they slew, but they Crucified

cified him, that is, they inflicted on him the extremity of ſhame, ſorrow, death. To a perſon of Honour, and eſpecially to the fountain of Honour, to a King, ſhame and diſhonour, it is bitterer then death: ſo that indeed it is hard to ſay, whether the diſpoſition to, and manner of his death, was not more affliction to the King, then death it ſelf: for if we look upon theſe three particulars (though we muſt paſſe over a thouſand bitterneſſes:) *Serm.* 3.

1. What was done before they brought him to the Court of Juſtice;

2. What was done there;

3. What after Sentence; we ſhall finde there was nothing done, but what ſpeaks Tyranny and Malice.

For firſt, to take off the appearance of their envie, and to make Malice ſeem zeal unto the publick: behold, the King muſt be brought as a Priſoner to the Barre, and as a Mafactor before the Court of Juſtice: but if we obſerve the Tryal, we ſhall finde nothing but envie and Malice in it.

For in a place I now cited, Mat. 27. 7.

Serm. 3. I shewed unto you how the *Priests and Elders took counsell against Jesus to put him to death*, before ever the brought him to the Court of Justice, before ever any Processe drawn, or witnesses found out, the Priests and Elders had resolved upon the question, they sate in Councell, and had agreed, the King must die, the President must and should give the sentence of death upon him: So that indeed the bringing him before a Judge, the bringing the King before *Annas*, *Caiaphas*, *Herod* and *Pilate*, this his appearance at four several Courts, it was only to put a fair Face upon an ugly Sentence, it only was, by the mockery of justice to cloak the cruelty of malice; for before ever he came thither, the Councell had determined Jesus their King must die.

Secondly, see the carriage of the businesse when it came there, and we shall finde that he was not tryed by any course of Law, or by any legall principles: for if we look upon him as before *Caiaphas*, before the chief Priests and the Elders, Mat. 26. 59.

we

we shall finde that all his Judges were parties, for the Scripture expresly saith, *the chief Priests and Elders, and all the Councell sought false witnesse against Jesus*, all the Councell, all that sate his Judges, or that did rise up in Judgement against him, they conspired and plotted how to put their King to death; or look we upon him as he stood before *Pilate*, before the President, and we shall finde it was the Multitude, it was the Tumult, it was Voices, not Law, that carryed the cause against him. *When Pilate saw that he could not prevail any thing, but that rather a tumult was made*, Mat. 27. 24. then he released *Barabbas*, and delivered Jesus to be Crucified; Tumult and Votes, not Law or Justice, brought the King unto his Crosse. *Serm.* 3.

Indeed in the 25. vers. of the said 27. Chapter of St. *Matthew*, it is written, *Then answered all the people, his bloud be on us, and our children*; the chief Priests and Elders, the prime and close managers of this design, they interest and intitle the people to it, as if this had been an Act of the whole

Serm. 3. people, as if it had been the peoples desire to have their King cut off, all the people said, *his bloud be upon us, and upon our Children.* Whereas indeed if we look close into the story, we shall finde, that had the people been let alone, they would have been as they were some five daies before, all for the King, they would have prosecuted their former engagement, and have brought their King to his City with safety and honour; they were more inclinable, as it is in Mat. 21. to cry *Hosanna*, then *Crucifie*, and had rather have strowed their garments in his way, then have imbrewed his in bloud: Mat. 27. 20. *The chief Priests, and Elders perswaded the multitude*, the Leaders and Commanders they over-ruled the people; yea if it was as hard to get into *Pilates*, as it was into *Caiaphas* Court, there might then be no more, or at least but few present at his tryall, but such who were the Creatures and followers of the chief Priests and Elders; for you shall finde in the 18. of Saint *John* and the 17. verse, *That the door was shut, and Saint* Peter

Peter, *go not in, but upon the interest of* Serm. 3
St. John; and no wonder if they spake as they were taught, *Crucifie him, Crucifie him:* yea, St. *Peter* in Act. 3. 17. imputes it to the ignorance of the people, which *Pilate* flatly layes to the fury of Rulers: and indeed, no people, nor Rulers, but were extremely ignorant of what they did, when they did this, the fouleſt of attempts, *Crucifie their King.*

Thirdly, as you have ſeen what they did before they came unto the Court, and how things were carried there, even, ſo if we look upon what was done after Sentence, we ſhall finde nothing but Cruelty, nothing but a ſtudied mixture of Infamy and Sorrowes.

And this will appear from theſe two things,

1. The place.
2. The Inſtrument of his death.

Firſt, the place, *Jeruſalem*, the Royal City, the City of *David*; and muſt it not needs be an aggravation of ſhame, and ſorrow for the Son of *David*, for the King of *Sion*, there to lay his head upon the block, there to wear a Crown of Thorres;

Serm. 3. Thornes, and there judicially to be put to death, where he, and he only should have sate upon the Throne? Indeed it was not done before his Palace, it was not done before his own doors, but it was done *in Occidentali parte*, it was done in the West part of the City, it was there done where it might bring most disgust and distaste upon him. *Mons Calvariæ, id est decollatorum*, Mount *Calvary*, that is, according to *Jerome*, the place of common Execution, the place where Malefactors were beheaded; now there were that same day a couple of theeves to be put to death, there, and in the midst of them (as if he had been like to one of them) as a Tyrant, a Traytor, a Murtherer, and a publick enemy, they Crucified their King, and they put to death even the Lord of glory: So that indeed, not only the place, but the very instrument of his death, that he should be nailed to the Crosse, be numbred amongst transgressors, and die a Malefactor, this is to a King, to a righteous innocent King, a thing bitterer then death.

Secondly,

Secondly, and in a word then to conclude this point, when the Jewes were so Rebellious, as to conspire and attempt the killing of their King, they added this wickednesse above all, they killed him after the most ignominious way, after the most irksome and tedious invention, that those times had. *Serm.* 3.

They were not so mercifull as to lay an Axe unto his throat, or a Sword unto his Heart, but in the places most remote, in the Hands and Feet, where they might multiply anguish, and not hasten death; where they might wound, but not kill; where they might afflict, but not dispatch; there they tormented, there they tortured, there they studied to grieve and vex his righteous Soul: So that of all the sad spectacles under Heaven, of all the cruelties that ever the Beasts of the people presented to the world, there is none like to oppressed Majesty: never is Ambition, Envie, Malice, or what brutish affection soever so predominant, never is Rage and Fury so highly, and so full fed, as when it drinks the bloud Royal;

So

Serm. 3. So that the saddest object that was ever yet recorded, it was this in my Text, the Betraying, the Buying, the Arraigning, the Deriding, and the Crucifying of their King.

Pilate abhorred, and yet gave way unto it, the *Jews* denied and abjured it, yet did it; they were ashamed to own, yet not affraid to act the villany, *Shall I Crucifie your King?* saith *Pilate*; and *do you think we would?* say the Jews. *We have no King but Cæsar.* A plain evidence that it was Fear, Passion, Envie, which against al Conscience, Law, Right or Reason, thus barbarously used a King: So that all now remaining, is to see what use we should make of it, and that I shall dispatch under these three heads.

1. It should teach us to be patient.

2. It should teach us to be charitable.

3. It should teach us to be penitent.

First, it should teach us to be patient, looking in all our crosses and troubles on a Crucified King. Well known is that Motto, *Bona agere, & mala pati Regium est*, To do good, and

and ſuffer evill, it is a Royal, and Kingly part; and indeed never did any King ſo act this part, as the King in my Text; for if we look upon his conceſſions, and acts of grace, we ſhall finde that they were beyond all that were ever granted. *Serm.* 3.

And on the other ſide, if we look upon the injuries and indignities he ſuffered, if we look upon the provocations, and vexations, the Inſolence and Malice, Jealouſies and Fears did heap upon him, we ſhall finde him a Patient beyond Preſident, ſo that indeed it is hard to ſay, whether this King did more good, or ſuffered more evill for us; ſuch good he did, that except the integrity of his ſoul, he ſacrificed all the reſt.

Such evill he endured, he loſt but all which man could deprive him of; ſuch good he did, that preſerving what might make him a Saviour, he gave up even all, as he was a Soveraign; ſuch evil he indured, that thoſe very wretches, for whom he ſuffered, triumphed in his miſeries, and (though his Subjects) gloried to inſult upon him. So that indeed there cannot

Serm. 3. cannot be an exacter piece of patience, then this harrowed and Crucified King: 1 Pet. 2. 2. *Christ suffered for us, leaving us an example, that ye should follow his steps.*

Our King not only suffered for satisfaction, but also for imitation; so that indeed we are not only to look upon him as a Saviour, but also as a sufferer; not only who suffered for us, but also as one who made himself an example to teach us to suffer: and indeed in what can we suffer, in which we have not him for an example? Honour, Freedome, Estate, Friends, Life, these are the darlings, that we dote upon; and in which of these can we so deeply suffer in, as our King did? In Honour we cannot, for his is the Throne, and ours but the Footstoole; he the Fountain, and we but the waste of his fulnesse. And yet in point of Honour never was such a sufferer as he was, and indeed they could never have made him such a sufferer, had they not first wounded, and divested him of his Honour: we shall see in *Numb.* 16. that grand and first conspiracy of

Corah,

Corah, Dathan, and *Abiram*, it began with aspersions, and calumniating authority, vers. 3. *Ye take too much upon you*, they endevoured to make *Moses* and *Aaron* appear Tyrants, and usurpers upon the people: even so when the Jewes had a design and a desire to Crucifie their King, the first thing they endevour is, to make him odious, and to lay (they care not how false, so prevalent) Treasons, misdemeanors, or any things hatefull to his charge, John 2. 17. of whom it is there written, *The zeal of thy house hath eaten me up*, even him they accuse and traduce unto the people, as one who would destroy the Temple. He of whom it was written, *By me Kings Reign*, he who gave it in expresse charge, Matth. 22. 21. *To give unto Cæsar the thing that are Cæsars*, yet even he, Luk. 22. 2. stands there indicted for forbidding tribute to be paid to *Cæsar*, and for being no friend to *Cæsar*. He who indeed was *ipsa veritas*, Truth it self, him they charge as an Impostor, or a Deceiver; He in whose mouth there was found no guile, *Serm.* 3.

Serm. 3. guile, he who was a Lamb without spot, even him as a Malefactor, and a Villain, they deliver up. He who was the only one to save, him they traduce, and charge for the perverter of the people. Now I beseech you, which of us should not with all patience hear, and bear the calumny of the people? which of us should not arme against accusations, slanders, and evill Tongues, when you see the King of glory, the King of Righteousnesse, the King of Peace, he had his honour laid in the dust, and had those things, which he never thought, much lesse did, laid to his charge. Are we accused for Popish perverters of Religion, and as a Roman party? It is no more then our King was, who was charged to destroy that Temple, of whose least profanation he was extremely zealous. Are we defamed, reviled, persecuted, and undone, for what we never either thought or did? 'Tis but our Kings case. Should we be mocked as fools, spit upon as Jewes, whipt as rogues, boxt as boyes, and all this injuriously too? Yet in all things we have a Royal President, a King

King, and the best of Kings, suffering all this. So that in point of honour, never was a greater violation then what he suffered; first the Funerall of his Honour, and then the Obsequies of himself. *Serm.* 3.

Again, as Dishonour, even so Restraint, it is a pressing grievance, especially when the estate that should sweeten, and the Friends that should comfort, are taken also; and yet if it please God to put us to it, it is no more then his own Son, no more then his own Anointed, no more then the King endured. In the 18. of Joh. vers. 12. *The Band, the Captain, and Officers of the Jewes, took Jesus, and bound him*; the Souldiers not only took, but bound the King; not only so, but so disquieted him, that as if they had a desire to have distracted him, they suffered not his eyes to sleep, nor the Temples of his head to take any rest: Yea, not only so, but they crowned him with thornes, and so amazed him with cruelty, that had not he been more King of his Passions, then of his Subjects, miseries and sorrowes would have prevented the Court of Justice.

Nor

Serm. 3. Nor do they only take his Freedome, but his Revenue also, *dividing his garments*, as 'tis in the 23. verse, and casting lots for his coat. As for his allowance, we can read of nothing but gall, and vinegar; they fed him with nothing but reproach, scorn, and the bread of affliction; yea, whereas ordinary and common prisoners have the comfort of their friends, of the twelve, till after Sentence, we finde not so much as one, (not so much as a Chaplain with him.) So that indeed as a great aggravation of his misery, and as a considerable augmentation of his sorrowes, the Prophet in his person saith, Isa. 63. 3. *I have trod the winepresse alone, and of the people there was none with me*: none who would carry comfort were suffered to have accesse, or addresse unto him. So that indeed there was never such a captivity, never such a restraint, as this poor King had.

And therefore, should any of us come to that sad condition, as to lose Freedome, Estate, and which is bitterer, the consolation of our Friends; let us still remember the Son of God, the

the Son of *David*, the King of glory endured all this. *Serm.* 3.

And yet there is a greater evidence of his patience, then all this; and that is, in this last act, in his so patient submitting to an unjust Sentence, in the meek resignation of his sacred Majesty to the stool of wickednesse: *John* 18. 6. He no sooner said to the party that came to look him, *I am he*, but for all their Swords and Staves, they went backwards and fell to the ground: a plain evidence that he had power within to have blasted their enterprise; but when he saw it was Gods will that those Savages should be his instruments, when he knew his hour was come, then see his patience, he drinks the cup, carrieth his own Crosse; and when he came to *Calvary*, when he came to that West where the Sun of righteousnesse was to set, he laid his head upon the block, stretching his armes at length, and so as a sheep to the slaughter, yeelds without murmuring to be made a Sacrifice: So that if this example will not, I know not what can move us to be patient.

Mat.

Serm. 3. Mat. 10. 24. *The Disciple is not above his Master, the Servant above his Lord.* If then the King be bound in chains, why should the Nobles murmure at links of Iron? If the King, the Royall Heir, be cast out of his Inheritance, out of Kingdomes, why should Subjects repine and fret at meaner losses? If the King were left comfortlesse, and trod the Winepresse alone, what sorrow can befall us which is not of meaner consequence? In a word, if the Heavens have joyes and recompence enough for a suffering King, if to go from a corruptible to an incorruptible Crown, be an advantageous change, there can then be neither Pleasure, nor Honour, nor any profit in this World so desireable, but it may and ought to be patiently lost, for Gods glory, and the preservation of a good conscience. For therefore also might our Saviour die a King, to teach us that no person is too great to suffer for Gods sake; no Glory, no Revenues, no Treasure, no not the Crown it self, but is inferiour to a Conscience: St. *Paul*, Heb. 12. after he had spent

ſpent a long ſeries of examples as the moſt prevalent of all Preſidents, he at laſt brings in the ſufferings of the King; exhorting in verſ. 2. *To look unto Jeſus the Author and finiſher of our Faith, who for the joy that was ſet before him, endured the Croſſe, deſpiſing the ſhame.* *Serm.* 3.

And indeed it was to no end after him to bring any, for he was the ſupremeſt of all ſufferers; ſo that what *Solomon, Eccleſ.* 2. 12. ſayes of the Action, the ſame may I ſay of the Paſſion of a King, What can the man ſuffer, that ſuffers after the King?

Behold then a Suffering King, Suffering in the ſtrength of his years, *in umbilico terræ*, in the midſt of the World, in the midſt of his Kingdomes. So ſayes *Beda* of *Calvary.*

Behold *John* and *Mary*, and what friends he had, helpleſſe ſpectators, behold in Luk. 23. 48. *All the people that came together to that ſight, beholding the things which were done, ſmote their breaſts*: And yet behold for all that ſome of his Subjects ſuch inſolent revolters, that they exult and triumph over their King, living, dying,

Serm. 3. dying, dead; *living*, as you have heard, they accused him for a Malefactor, and what not? *dying*, they upbraided him, and mocked, saying, *Mat.* 27. 42. *If thou be a King, shew thy self*: *dead*, they insulted, saying, vers. 63. *Impostor ille, We remember that that deceiver said while he was yet alive, After three daies I will rise.*

Come then in these sad times what crosse may come, be it the losse of credit, freedome, goods, friends, life, we have a pattern, and we are bound to look upon it; for, saith the Apostle, *Heb.* 12. 3. *Consider him that indured such contradiction of sinners; consider what the King suffered, and be thou patient.*

The second use, as the consideration of a Crucified King, should move us to be patient, the Disciple not being above his Master; even so, if we survey the Patient, we shall finde an example as full of Charity as of Patience, Luk. 23. 34. *Father forgive them, for they know not what they do.*

Love and Charity, St. *James* cals them, Νόμον βασιλικὸν, *James* 2. 8. *The Kingly, the Royal Law*; and indeed

deed the King in my Text, as an employment truly regal, fulfilled it to a title, and for proofe I shall need appeal no further, then to these his last words, *Father forgive them*; them, who? those even under whose Tyranny I now suffer, those that have been the causes, and contrivers of my death, those who have flead my skin, those who have furrowed my back, those who with Thornes have crowned my head, those who with their nails, wounds and Crosses, have brought me to this present extremity, even them, forgive them, O my Father. Nor only doth he pray but plead for their forgivenesse, for he not only saith, *Father forgive them*, but therefore forgive them, *because they know not what they doe.* *Serm.* 3.

Should we look into our own souls, or almost into any but a Royall breast, we shall finde another accompt, another temper; for we do not use to extenuate, but to aggravate our injuries, we do not use to excuse but to accuse our adversaries; what was done casually, we are apt

Serm. 3. to say was done purposely, and what was done ignorantly, we are apt to say was done wilfully: Whereas if you look upon the carriage and charity of the King, you shall finde him so far from hightning, that he lesseneth al his injuries, *Forgive them, for they know not what they do*; what *Pilate* attributed to Envie, the King extenuates and imputes to ignorance, *forgive them, for they know not*.

And indeed Subjects do not know what it is to take away a King,—*Rege incolumi mens omnibus una est, Amisso rupere fidem*: Look what the Poet sayes of the King of Bees, the same is as true of the King of men, in his safety lyeth theirs; for though the Crown be to him that wears it a wreath of cares, yet to the Subject it is *vinculum pacis*, his bond of peace: the Hive, so long as the King of Bees reigneth, it aboundeth with Honey, abides in safety, every, even the poorest Bee enjoyes its Cell; no plundring Droans, no sequestring Hornets, no dissension while he is in power, but (*amisso*) take him away, then it just happens to the poor Bees, as

Virg. Georg. lib. 4.

as it did to the Subjects of this despised King: Mat. 26. 31. *Smite the Shepherd, and the Sheep shall be scattered*; Crucifie the King, and farewell the Kingdome; so that very well might the Soveraign say, they did not know what they did, when they thus barbarously murthered and slew their King, *Father forgive them, for they know not what they do.* *Serm.* 3.

And have not we here a lesson well worth the learning? Shall God and the King be charitable, and shall not we? shall they forgive, and we persecute? Shall they be merciful, and we Tyrants one to another? It was worthy a King, and a King worthy our remembrance, who said, *I thank God, I never found but my pity was above my anger.*

Had not the King in my Text been a King, whose wrath was much below his pity, of all men we had been most miserable. If so then we would have that in us, which we commended in others, that in us which we glorifie in our King, we must then not only magnifie, but imitate our King; we must judge charitably,

Serm. 3. forgive heartily our very enemies.

Our late Kings charity perswaded him, that it was not his person but his errors, which his Subjects Rebelled against; it was not their malice, but their scruples that put them upon it; just like the King in my Text, rather to weaknesse then wilfulnesse, rather to infirmity then to obstinacy, rather to ignorance then envy, he imputes the high miscarriages against him: *Father forgive them, for they know not what they do.*

Plu. Mor. p. 422. I shall conclude this point with that Heroick, and remarkable death of *Phocion* in *Plutarchs* Morals, who when his Citizens had brought him to his last draught, a little before he took off his Hemlock, they asked him if he had any thing else to say? whereupon addressing his speech unto his Son, he thus said, *I charge thee and beseech thee, not to carry any Rancor and Malice in thy heart to the* Athenians *for my death*; he charged *him as a King, and besought him as a Father, to bury all injuries in the grave with him*: His last Memento, his last remembrance to his Son, was, *remember thou revenge not.*

Now

Now if Magnanimity in a Heathen did this, what ſhould charity in a Chriſtian, eſpecially being animated with ſuch Royal Preſidents as we are? Though our bleſſed King in my Text, ſuffered ſuch indignities, even the fouleſt that malice could impoſe on Majeſty, though they ſpit upon him, Whipt him, and upon his very Croſſe derided him, yet in the bitterneſſe of that pain, behold his charity, *Father forgive them.* *Serm.* 3.

And ſo I paſſe to the laſt uſe of this point, and that is, that it ſhould make us penitent; for it will appear, that it was not his, but our ſins; not his, but our Enormous crimes that Crucified the King: 1 Sam. 12. 25. the Prophet tels the people thus, *If ye ſhall do wickedly, ye ſhall be conſumed, both you and your King*; not only ye, but your King, ſo that you ſee the wickedneſſe of a people may be the cauſe of a Kings deſtruction: If you do wickedly, not only you but your King alſo ſhall come to ruine, ye and your King ſhall periſh.

And indeed, which of us that is a Chriſtian, doth not know that the

Serm. 3. King in my Text, was not only slain by, but even for his subjects: Isa. 53. 3. *He was wounded for our transgressions, he was bruised for our iniquities*, yea in vers. 7. *He was cut off from the Land of the living*, but still it was for the iniquity of his people, for it straight followes, *for the transgression of my people was he stricken*; yea, not only of this King in my Text, but also of that good young King *Josiah*: in the vulgar Latine it is thus written, Lam. 4. 20. *Captus est in peccatis nostris, The Ancinted of the Lord is taken in our sins*, for the sins of the people God took away their King. So that the losse of King, and a good King, may very well call for penitence.

That sad book of the *Lamentations*, it is conceived to be principally penned for the slaughter of their good King *Josiah*, for it is said, 2 Chron. 35. 25. *Behold, they are written in the Lamentations*, the Lamentations made for their good King they are upon Record, for indeed his losse was, as it appears in the next Chapter, the forerunner of the losse of all.

The

The King in my Text (our bleſſed Lord and Saviour) when he had his Croſſe upon his back, he was more troubled with the foreſight of the miſery of his people, then with his own death; and therefore ſaith, in Luk. 23. 28. *Daughters of Jeruſalem, weep not for me, but weep for your ſelves*; weep not for me, ſaith the King, for I am paſſing unto glory; where I go, no diſturbance can be, no diſturbance in the World, but to you the daughters and Inhabitants of *Jeruſalem*, to you my death is the harbinger of many deaths. For in the 29. verſ. *Behold, the daies are coming, in the which barrenneſſe ſhall be held a bleſſing*; in which you will hold it eaſier to lie under the weightieſt mountain, then under the burthen of my bloud. You will rue the time that ever you Crucified your King: And therefore, *Weep not for me, but for your ſelves*. And indeed, good Kings are ſure Survivors muſt feel their loſſe: good Kings are ſure they paſſe to peace, but ſeldome or never leave peace behind them. And therefore the taking away of a *Serm.* 3.

Serm. 3. King, a good King, cals for penitence, and especially the taking away of this King.

In the fourth verse of our present Chapter, *Behold*, saith *Pilate, I bring him forth unto you, that you may know I finde no fault in him*; a faultlesse King cannot be put to death without a fault: would you know then whose fault it was? It was *Pilates* fault, it was the Jewes fault, it was the Gentiles fault, yea, which is more, it was thy fault, and my fault, it was the fault even of us, who live at this, our sins as well as his Subjects voted him to death.

It was our Pride that brought him into derision, our Covetousnesse made him poor, our Pomp that stripped him, our Wrath that wounded him; It was our Drunkennesse that made him thirst, our Lust that procured his thornes, our Riot that drew his bloud: so that indeed it concerns not only the Jewes, but even us also to be penitent; it concerns not only his immediate persecutors, but even us also to be humbled, and be cast down for the death of our King; for

for not his Enormous crimes, but the Rebellion of his Subjects brought him to his end: Act. 3. 19. when Saint *Peter* had laid before the Jewes the murther of their King, he exhorteth them in these words, *Repent ye therefore, and be converted, that your sins may be blotted out*; no way to be delivered from the bloud of their King, but by penitence: they must repent that ever they voted, repent that ever they apprehended, repent that ever they arraign'd, Condemn'd, and Crucified their King. *Serm.* 3.

Pilate in all eminent languages proclaimed their guilt, Hebrew, Greek and Latine spoke their shame; but not a Declaration in all the languages under heaven, not all the oratory in the world, no not any thing in the world but what St. *Peter* specifieth, nothing but acknowledgement, nothing but repentance can purge this guilt; *Repent therefore and be converted, that your sins may be blotted out.*

The way to change our guilt into an Interest, the way to avoid the curse, and procure the blessing of this

Serm. 3. bloud, it is to be truly penitent, to be heartily sorrowfull, to be grieved and pricked at the very heart, that we have done that, for the which Royal and Divine Majesty did so deeply suffer. Nor only must we repent, saith St. *Peter*, but convert also; that is, we must set the King upon his throne, we must, as Saint *Paul* renders it, 2 Cor. 10. 4. *Pull down all strong holds, cast down every imagination, and bring every thought to the obedience of our King.* For he who was despised, rejected of men, even he was the beloved, the Anointed of the Lord; he who was insolently triumphed over, and trampled upon by his Subjects, yet even he was more then Conquerour; yea he, who was cut off from the Land of the living, even he yet liveth, and liveth the King of glory.

So that indeed, unlesse we be converted, unlesse we suffer him to reign over us, unlesse we kisse, reverence, and obey the Son, we perish from the right way, we cannot avoid the guilt of his bloud.

In a word, to conclude all with that in

in Rom. 8. 17. *If so be that we suffer with him, we shall also be glorified with him*; if the King could not but by sufferings enter into his glory, why should we dream or reckon upon a smoother way? If he through Thorns and shame, through anguish, sorrow, and shameful death; if he through bloud, even his own bloud was forced to march unto his throne; how can we hope to sit on thrones, unless we will trample on thornes? No Crosse, no Crown. It is enough for the Servant to be as his Lord, enough for Christians (since their King before was not) even after death to be glorious. Serm. 3.

And indeed, did we as he so look upon the joy that is set before us, as to spurn at the splendid vanities of this World, had we an Eye piercing into the Heavens, we would then, as did he, indure the Crosse, and despise the shame; we would not then, to go to God, much fear or care what man can do unto us. Let us then in all our sorrowes, all our sufferings, in all the changes and chances of these sad Times, remember we are the

Serm. 3. the professed Servants of a Crucified King; of a King, who as to the immaturity, injustice, shame, scorn and cruelty of his death, suffered more then we can fear, and all this to take away the sting of our sufferings, to teach us looking upon him not to fear to suffer; to teach us that his sufferings are the sanctification of ours; to teach us not to value our bloud in his cause, who was pleased to shed his upon the Crosse for us. To that King then, who bore our shame, let us ascribe al honour; to that King that bare our sorrowes, let us give all praise; to that King who gave his life for us, let us give up our selves; so shall we, who believe him Crucified, behold him glorified, and out of his fulnesse receive such a glory, as shall never be taken from us. Which he vouchsafe, who was Crucified for us, Jesus Christ the righteous. To whom be all honour, and glory, now and for ever, *Amen.*

THE

THE GRAND CONSPIRACY OF *Jews* against their *King*.

A Demonstration of the highest insolencies proceed from men of the lowest and most base Extractions.

THE

Husbandmen *Vine-dressers* *Peasants*	Kill the	*Sonne.* *Heire.* *Lords Anointed.*

Virg. Æn. 12. v. 236.

Nos patria amissa Dominis parere superbis
Cogimur ——

Herc. Oet. ad fin. Act. 2.

O quod superbæ non habent unquam Domus,
Fidele semper Regibus nomen ——

LONDON,
Printed by *E. C.* for R. ROYSTON,
at the *Angel* in *Ivie-lane*, 1655.

Ἀγαθὸς παῖς πάντης καὶ σοφὸς ὅστις βασιλεύει
Πρεσβύτερον καὶ ἄφρονα———

Homer. Iliad 7. de fœminis Capt.

Πάτραχλον φείδεσθαι, σφῶν δ' αὐτῆς κῦδος ἐνείκῃ.

I. *SIns of Ignorance, sins of Knowledge; some wittingly, and some unwillingly, put the Heir to death.*

II. *Persons eminent either for Honour, or Holiness, they are the most liable to Envie, Spleen, Hate & Malice. The Heir in whom Honour and Holiness met in a most eminent degree, him above al others did the Husbandmen put to the most Ignominy, and most affliction:* Lam. 1. 12.

III. *Since Covetous & Ambitious persons fear no difficulties, the Conscientious and Religious should much lesse do it.*

IV. *All Conditions are comprehended under* Coloni, *to teach that all have somewhat so to Husband, as they will answer it to God himself.*

V. *Com-*

V. *Combined wickednesse and united Malice produceth strange villanies, what great things then might united Devotions, and an associated piety bring about?*

VI. *Deliberation and reasoning within our selves, and among our selves, more requisite in Religion, and what concerneth God, then in Rebellion and murdering of the Heir.*

VII. *Sin must be nipt in the bud, for incredible even to sinners themselves are the mischiefs, to which a prevailing wickednes may bring: witnes* Hazael, David, *the Husbandmen in my Text.*

SERM.

Serm. IV. Preached, 1649.

Luk. 20. 14.

This is the Heir, come let us kill him, that the Inheritance may be ours.

IN this Parable you have the Character of as good a Lord, and of as ungratefull a people as ever lived; a Lord, who for the good of his Vineyard, and for the welfare of his people, did all that could be done: And a people, who for the Ruine, Dishonour, and Disadvantage of this good Lord, most unthankfully did no lesse, then even all they could doe.

The good endevours of the Lord, you may read in these words, *O Inhabitants of Jerusalem and men of Judah, judge I pray you between me and* Isa 5.3,4.

my

Serm. 4. *my Vineyard: what could have been done more to my Vineyard that I have not done to it?* The good Lord, though indeed our God and our King, he puts himself upon his people, he would have the Vineyard to say whether he had not done his part! And indeed, for a thriving Vineyard, or for an happy people, what had he not provided? What had not he condescended to?

A good Soil, Heaven watered not a better: *A good Fence*, for no Nation better Lawes: *A strong Tower*; no Church better Ordinances. And, (to keep a right understanding between him and his) Messenger after Messenger, Prophet after Prophet, yea, he sent his own Son to compose all differences.

But see the Rebellious ingratitude of an ungodly Nation; That Lord, who crowned their Earth with fatnesse, him they crown with thornes: That Fence, which for their security this good Lord planted, they pull up; That Tower, which this good Lord fortified, they dismantle: Those Messengers which this good Lord sent,

ſent, them they Murder; yea, to himſelf, who gave them Wine, they give Gall; and even him who kept every one of them peaceably under his own Vine, even him they Maliciouſly and Treacherouſly caſt out of his own Vineyard; for ſo it is in the very next verſe, *They caſt him out of the Vineyard*, yea they ſaid——*This is the Heir, come let us kill him*, &c. *Serm.* 4.

In which words theſe generals are conſiderable;

1. A Confeſſion. *This is the Heir.*

2. A Combination. *Come, let us kill him.*

3. An Ambitious inſtigation. *That the inheritance may be ours.*

In the confeſſion theſe particulars.

1. Who this Heir was? *Chriſtus Domini*,---The Lords Anointed.

2. What he was Heir to? A Kingdome at leaſt---*Rex Judæorum.*

In the Combination.

1. The quality and condition of the Combiners, { *Agricolæ.* / *Coloni.* } { *Tenants.* / *Husbandmen Farmers.* }

2. The

Serm. 4. 2. The manner of their Combining ——They associated——*Come.*

3. Their Consultation——*They reasoned among themselves.*

4. Their Conclusion. *Let us kill him.*

In the Ambitious Instigation.

1. An acknowledgement of the Heirs just Title——No Feoffee in Trust, no Elective owner, but an *Inheritance.*

2. A Resolution to make themselves Successors to what he was Heir——*That the Inheritance may be Ours.*

First, We are to begin with the Confession, *This is the Heir.*

Whether we look into the *Acts*, or into the *Epistles* of Saint *Paul*, we shall finde there was in this great businesse, in the making away of this *Heir*, and in the making way for his *Inheritance*, two sorts of people; one whose Originall design it was, and others who meerly through Credulity and Ignorance were engaged in it.

1 Cor. 2. 8. *Had they known it, they would not have Crucified the Lord of glory.*

glory: And *I wot* (now Brethren) *through ignorance ye did it, as did also your Rulers.* Serm. 4. Act. 3. 17.

Whether we look upon the Princes and *Lords of Israel*, or whether we look upon the Vulgar and *Commons* of the Land, some of both the Apostle doubteth not to say, through ignorance they did it, some of either knew not that *that was the Heir.*

But as some knew not, even so my Text positively affirms of other some, they knew it well enough; for they could directly say, ——*Hic est Hæres*, this is the Heir: This is the person that is most considerable, this is he that must be remov'd, this is he that must be caught. Our plots are vain, the Dominion and Inheritance cannot be ours unlesse this, this the Heir be taken away.

The lesson then for our Instruction is, That there are sins of *Ignorance*, and that there are sins of *Knowledge*; sinnes of *Infirmity*, and sinnes of *Obstinacy*; some wittingly, and some unwillingly killed the Heir. Some resolv'd to do it, though they knew it; some others indeed did it, 1. Point.

but

Serm. 4. but they knew not what they did.

Now it would seriously be considered, whether the sins that we do commit, yea and have committed even against *the Heir*, Gods Anointed, be sins of *Ignorance*, or sins of *Obstinacy?* Whether we sinned against this Heir, as not knowing of him to be our Soveraign, or because we knew to do our duty, might be a crossing of our Lusts, and an undoing to us.

Nicodemus and *Joseph* of *Arimathea*, these both knew and were well enough informed, that *this was the Heir*, they knew he was the *King of Israel:* but such was the fear and awe of the *Jewes* upon them, that they durst not appear for him. They durst not confesse and say, this is the
Luk.23.51 Heir, for though *Joseph consented not to his death*, yet we never finde that in his life he durst shew himself clearly on his party. Indeed *Nicodemus* once gave him a visit, but it was in the night, as if it had been a work of darknesse to adore the light, or an act of Rebellion to do homage to his King. The Rulers, Lords, and Coun-

Councel of State, what by his Decla- *Serm.* 4.
rations publiſhed by his Prophets, Treaties with him, and Anſwers from him, they were ſo far convinced, that even at their very Councell-Table, they were forced to ſay——*If we let* Joh.11.47
him alone, all men will beleeve on him; yea ſo great and clear was the mahiſeſtation of his worth, and wiſdome, that ſo far were the people undeceived, that even they cryed out, *Bene* Mar.7.37.
omnia fecit; he hath done all things well. So that though ignorance in ſome might abate more then in ſome others, yet ſo clearly were moſt convinced this was the Heir, that the guilt of wilful Murther it came heavily even upon the whole Nation.

It would then by us be ſeriouſly and timeouſly conſidered, whether thoſe ſins will be allowed as ſins of Ignorance, which we act againſt knowledge? or thoſe ſins of Infirmity, which we act meerly to ſave a penny, or to ſatisfie a Luſt?

This is the Heir. As the ungratefull husbandmen could not but confeſſe, this whom we intend ſo much miſchief to, and diſhonour againſt,

is

Serm. 4. is the Heir. Even so, which of us is it that cannot say, this is the will of God, thus God will have it; and yet for all that, as the Husbandmen against the Heir, even so we Rebell and *engage* even against Gods will.

This is the Heir, and this Heir he was *Christus Domini*, the Lords Anointed, for this is that Heir of whom it is written, *Heb.* 1. 2. *In these last daies he hath spoken by his Sonne, whom he hath appointed Heir of all things.* This is that Son and Heir, who is said to be *the Lord, the Christ,*
Act. 4. 26, *the Anointed of God*; And indeed his
27. being thus, his being Gods Anointed, his being such an Heir as had no *superiour* but his Father, no equall upon earth; His being such an Heir, as was next and *immediate* under God, such an Heir as was not simply the Landlord, but the King of the Vineyard, The *Covenanting* and Combining and making an head against such an Heir: This, this is the *Treason*, the Villany, and the abomination in the Text. So that the point for instruction may be this,

Persons

Persons Eminent, either for *Honour or for holinesse*, they are (of all other) the most liable to *Envie, Spleen, Hate* and *Malice*. *Uncti Domini*, The Lords Anointed, *Priests* and *Princes*, they are of all conditions most hated, and (to their power) most abus'd and scorn'd by Vulgar people. *Serm.* 4. 2. Point.

Psal. 98. 1. *Dominus regnavit, irascantur populi*, The Lord hath reigned (and as St. *Augustine* infers) the people are vext and angry at it. They would not that God himself should be a King; for the most part, the people are of their seditious temper, who cryed out, *All the Congregation is Holy*, all as fit to rule as *Moses* and *Aaron*. Numb. 16. 3.

Homines nulli magis repugnant, quàm illi contra quem sentiunt imperium tenere. Xenophon long since (though he excepteth *Cyrus*) told the World, men are so averse to none, as to him they finde to hold the Reins, and to bear rule over them. And *Plutarch* in a Tract of his, *Omni prpulo inest aliquod Malignum, & querulum in imperantes*——People are generally Vid. Keck. in politic. pag. 173.

Serm. 4. Malignant and querulous against their Governors; yea, saith *Sencca---quamvis id agat princeps, ut ne quis merito te oderit, erunt tamen semper qui te oderint.* Though thou being a Prince, dost nothing whereby any one should deservedly hate thee, yet for all that there will be alwaies some that will hate thee. And though our English Translation doth not speak it out--- *Tremelius* as a Text of Gods own word thus translates it,—*Non esse finem ulli populo de ullo qui præsit ipsis,* The people are never content with their Governor: And then in his Eccl.4.12. Comment addes,——*Populus, ne quidem in Sapiente principe, sive Rege, acquiescit,* The people will not be content, no not with a wise King. And indeed we have had evidence enough, yea, two much of this truth; For though the Heir in my Text was Gods *own Son*, of the same Essence, *Wisdome* and goodnesse with the Father, yet content he could not give you, such discontent the Abjects, and his Subjects took at him, that they fear'd not to say, *This is the Heir*, this is he that stands between us

us and a Kingdome, come let us combine, *and kill him.* So averse to *Honour* and Authority, are an *undiscipliн'd Multitude*, that though God send them a King from Heaven, send down his own Son to be their King, they will *not Reverence*, nay they will not suffer him so much as to live among them. *This is the Heir, come let us kill him* ——— *Serm.* 4.

Secondly, as I have shewed who this Heir was, *Christus Domini*, the Lords Anointed, we must now consider what he was Heir of. And for that, to any one who please to peruse *his writings*, there will appear evidence enough: for whether we consider his *Birthright*, or his *Inauguration*; whether we consider what he was born to, or what he was invested with, we shall finde he had a Princely, yea, a *Royal Inheritance.*

His Birth-right, that we have in these words, *Where is he that is born King of the Jewes?* He was born a King, but indeed it was but a petty Kingdome he was born to. The Land of Jury, and the Kingdome of the Jewes, it was but a small Domini- Mat. 2. 2.

Serm. 4. on. But if we consider his Inauguration, and the *Additionals* to his Birth-right, we shall then finde him an Heir of great Consequence; For though where his Birth-right is spoken of, he is only styled *King of the Jewes*, yet if we look upon his Investiture, and Gods Designation, we shall finde it was not only the *Land* of *Judea*, but even the whole World was his inheritance. And therefore
Heb. 1. 2. it is written, The Son (who though born only King of the *Jewes*) yet *Hæredem constituit, He hath appointed, and made him Heir of all things.* And,
Psal. 2. 8. *Aske of me, and I will give thee the Heathen for thine inheritance, and the utmost parts of the Earth for thy possession.* So that as the Poets fondly intituled a Goddesse of theirs to three Dominions, *Diana* upon Earth, *Luna* in Heaven, and *Proserpina* in Hell; even so really and truly this Heir had just title to *Three mighty Kingdomes*; To *Heaven*, and the Inhabitants thereof, by Creation; To Earth, and people thereof, by purchase; To Hell, and the *vassals* thereof, by Conquest; for it is written,

Jesus

Jesus knew that the Father had given all things into his hands. And yet against a King of three Kingdomes, behold a Conspiracy, *This is the Heir, come let us kill him.* Whence the point of Instruction may be this, Serm. 4. Joh. 13. 3.

Since the Covetous and Ambitious fear not difficulties, the Religious and Conscientious should much lesse do it. 3. Point.

Behold in my Text a Prince of Power, a *Solomon*, yea a greater than *Solomon*; and yet behold the Covetous and the Ambitious; They neither fear his *Power*, nor Reverence his *Wisdome*; neither Regard his *Majesty*, nor fear his *Judgements*; But on they go, yea on they so industriously did go, that notwithstanding he was Gods Anointed; notwithstanding their King, notwithstanding *so True*, and *so Right* an Heir, they *kill* and cast him out of his own *Inheritance*.

Shall now *Rebellion* be thus active? and shall *Religion* be dull and sluggish? Can *Covetousnesse* and *Ambition* so heat and heighten the Spirits,

Serm. 4. that men attain to base ends, will venture through a *Sea of Bloud!* yea, to unthrone a King! Certainly then, to attain the *Kingdome of Heaven*, to be a co-heir with the Heir in my Text, and to gain a glorious and *Righteous* Inheritance; This should move the Consciencious, and the Religious to master all Difficulties. For, if the Husbandmen spared nothing they could do, to take away the *Glory*, and to take away the *Inheritance* from him, whom they knew and confessed to be the undoubted Heir; What should not we, who are listed under his name, what should not we who glory to be called Christians, what should not we do to restore the *Heir* unto his own, and to recount unto Christ all glory possible? I am even asham'd to say it, and yet most true it is, thousands and ten thousands take more pains, and are at more cost to descend to *Hell*, than the most of Christians are to ascend, and get to *Heaven*. So that they who injure, wrong, and abuse *the Heir*, they who killed and cut off the Lords Anointed, they did and do it a great deal

deal more *heartily*, than do we who professe to Honour, Worship, Glorifie and be loyal Servants to him. *Serm.* 4.

Rom. 8. 29. *Whom he did foreknow he also did predestinate to be conformed to the Image of his Son* ——— To the glorious and *Beatifical* Image of the Son, to this we all would and desire to be conformable: But to the *Passionate* Image, to the suffering condition of him, to be cast out of our own Vineyards for him, as he hath been for us, this we have not Christian patience enough to hear of. And yet this (witnesse St. *Paul*) even the *Fellowship of his sufferings*, a *Conformity to his death*, as well as to his glory, is to be expected by us. Phil. 3. 10.

God forbid, God forbid, we should have such Difficulties between us and Heaven, as necessarily are between Husbandmen and a Kingdom: And yet, as it followeth, the Husbandmen did so combine, and so associate, they mastered all their Obstacles. And therefore if we would have a Kingdome, and that a Heavenly one, we must so resolve, as to Master all lets,

Serm. 4. which the better to incourage us in, we shall passe from the *Confession* to the *Combination*, to see whether this their Industrious mischief will not shame us into an Holy Industry. For that Husbandmen, Men of Earth, *Terræ filii*, that such as these should bee able to undermine such an Heir; this must needs inforce an unwearied Industry. Passe we then to a survey of it, in these words, *Venite, Occidamus, Come let us kill him.* And here I premised these four particulars,

1. The quality and condition of the Combiners, *Coloni*, Husbandmen.

1. The manner of their Combining, ——They associated. *Venite, Come.*

3. Their consultation. *They reason'd among themselves.*

4. Their Conclusion. *Let us kill him.*

First, of the quality and condition of the Combiners, and that you have in the beginning of this verse,---*When the Husbandmen saw him.*

By Husbandmen we must here understand even people of all Conditions,

ons, and indeed people of *All Conditi-* *Serm.* 4.
ons are acceſſary to the Murther of this Heir. Firſt, that by Husbandmen we are to underſtand not only *Coloni*, but as the *Italian*, *Colonelli*, not only the baſe, but the Honourable, not only Clowns but Colonels, not only the people, but alſo the Prieſts: this is apparent, for it is written,----*The chief* Ve ſ. 19.
Prieſts and the Scribes the ſame hour ſought to lay hands on him----And that (as it followeth) for this very reaſon, becauſe they perceived *He had ſpoken this Parable againſt them*----They perceived that they were in the account of theſe Husbandmen.

Secondly, not only chief Prieſts and Scribes, *Lords and great ones*, but alſo vulgar and mean ones, the *very ſcum* of the people were alſo concerned in it. And therefore you ſhall read,----*He began to ſpeak this Pa-* Verſ. 9.
rable, ad plebem; He ſpake it to the people, to the Vulgar, to the Meaner ſort. And indeed he very well knew it was their madneſſe, that was to compleat this miſchief, and their many hands that were to divide this Inheritance.

Serm. 4. 4. Point. The point then for our instruction is, that whether High or Low, Rich or Poor, we are in the esteem of God, *Coloni*, Husbandmen. That is, every one of us hath somewhat so to Husband, as we will answer the Husbandry of it *to God* himself.

Ten super Cant. serm. 63. *Viro sapienti vita sua est vinea.* Every wise mans life and Conversation, is a Vineyard, whereof the Heir in my Text is and ought to be the Lord; So that indeed unlesse we bring forth fruit to him; unlesse we yeeld to him the due Harvest of *Tribute*, *Honour*, and *Obedience*, unlesse our lives be such as speak *his glory*, we can scarce avoid the very *guilt* in my Text, which is the casting him out of his own. For, though the Heir in my Text, and the Lord of our Vineyard is now taken away and in the Heavens, yet he may be, and daily is, cast out of his Vineyard; for if we obey not whom he hath appointed to succeed him; if we obey not his Lawes, and so order our lives (which are his Vineyards) as he hath given in command, what do we but cast him out of his Vine-

Vineyard? If our obstinate wils, like those Rebellious Citizens, cry—*Nolumus hunc Regnare*, we will not that he rule over us, but we will be Lawes unto our selves, are we not then resolv'd to be the Lords, and no more the Husbandmen? *Serm.* 4. Luk. 19. 14.

Again, that *all conditions* are couched under this homely Appellative, *Coloni*, Husbandmen; This should teach us, that the proudest, and the highest of us are but in a *subordinate* condition; we are not *Pares*, we are not Peers, we are not Equals, we are not Co-ordinate with the Heir of the Vineyard; for we are *Coloni*, the Husbandmen, but the Heir he is *Dominus Vineæ*, He is the Lord of the Vineyard.

Lastly, Whereas the Lord when he spake this parable directed his speech, πρὸς τὸν λαὸν, to the Plebeians, to Commons, to the Vulgar; a reason of this may be, because they are commonly sensible of no injury but their own, at least of none above their own. Like that rich Churle *Nabal*, they are ready to say, *who is David?* Though *David's* 1 Sam. 25.

Gods

Serm. 4. *Gods Anointed*, was a Protection, and a
Vers. 16. *Wall* of Defence unto him, yet when *David* was in distresse, so little was this *Clown* affected with the Sufferings of a King, that you shall finde he prefers
Vers. 11. his *Sheep-shearers* before a Soveraign; he would not spare of what he had provided for them, to give part unto a King. And just so it was with the *Hinds*, and Husbandmen in my Text; Of the *Heir*, and of his sufferings; of the *Lord*, and of his losings; of the *Son*, and of his losses, the Husbandmen, the Farmers, the Occupiers and Tenants to the Vineyard
Lam. 1. 12. they had no regard. Yea, as if the very *Demand of Rent* it self had been a grievance, when the *Heir* came in *Person* to demand *his Due*, they presently combine and say, Come, come, this is the *Heir*, come, *Now*, this is the *Time*; Now we have the *Heir* in our power, now or never is the time to make us a *Free People*. And this is the second considerable in the Combination, They associated, *Venite*, Come.

And indeed without an association it could never have been done.

For

For *so just* an *Heir*, one who could do nothing to forfeit his Inheritance; *so great* an Heir, one who had no Judge upon the Earth above him; *so strong* an Heir, as had the power of Kingdomes in his hand; *so wise* an Heir, that they trembled to Treat with him; being (as it is) *astonished at his understanding, and Answers*, ---Such an Heir, could not be robbed of his Birth-right, nor deprived of his Inheritance, but it must be done with *violence*, and that violence could never have had hands enough, without *Association*. *Serm.* 4. Luk. 2.47.

The point then for our Instruction is, to behold the strength of Combined wickednesse. How an united Malice produceth strange Villanies? Of the Devil himself it is observable, though he be the Prince of Darknesse, and hath in himself, a very powerfull Malice, yet, *even he*, unlesse united, cannot do nigh so much mischief, as in Conjunction. And therefore when he hath any notable Villany to bring about, when he would effect and do such a Masterpiece, as this in my Text, to disinherit 5. Point. *Lessius de Jure & Iust. cap. de Magia.* 45.

Serm. 4. rit an *Heir Royal*, or subvert Kingdomes, he then doth, just as the Husbandmen in my Text did, *He associates*; He saith to the discontented and disaffected Sons of Men, *Venite*, come; Come and joyn but your *Hands* to my *Head*, and we will have our *wills*, such and such shall not raign over us. And indeed to such an *Associate* and combined Malice, wherein the Devill is the Counsellor, and Man the Actor, God permits a great deal more mischief to be done, than he will to a single Malice: Yea, without peradventure, to an *Association* of Villanies (though all men) God permits much more then he will to any single Tyrant.

Act. 4. 25. The Apostles speaking of the very Association in my Text, speaking of the people saith ——*The people imagine vain things.* But when there was to the people an Association of great ones——when as it follo-
Vers. 26. weth——*The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ*: Then, as followeth in my Text, the Father gave such way unto

to this Malice, that they toak, yea *they killed the Heir.* Serm. 4.

The use we are to make of this point is, to take heed that we do not engage, and associate with the *Devil*, that we do not strengthen his malice; for he was not more busie to bring the Heir to his death, then he is at this hour to suppresse his Kingdome; he would not by any means that Christ should *rule*, or *live* within us; and yet sure we are, if we associate not, *the Gates of Hell cannot prevail.* Mat. 16. 18.

Again, Is it so, that an Association and a Combination in wickednesse *strengthens* the hands, and impowereth malice? what then would an Association in godlinesse and good things do? Indeed *Religion* it self, if we attend the Word, it is only an *Holy Combination*, a Religation or Obligation to the things of God. Should we then but change that *wicked Venite* in my Text to that *holy Venite* of the Church; Did we but so come, and *so worship*, and so fall down before the Lord our Maker, as it behoveth penitents, and a *chastised* people; such an

Serm. 4. an Association it would move even God himself to be our Helper; such an Association it would preserve every man in his Vineyard, and restore the right *Heir* unto his own. And so we shall passe from the *Summons* to the *Meeting*, from the Association to the Consultation.

They reasoned among themselves, saying, This is the Heir, Come.

They reasoned among themselves. Their first meeting it is (as the French) *Parlar*, to parle, to consult, to lay the businesse: And indeed as there were many *Hands* to do it, so there was a need of *many Heads* to plot it. And yet if you observe it, they were selected Heads, Διελογίζοντο πρὸς ἑαυτοὺς. They reasoned (not before others of another judgement, or before such as were true of heart, but) πρὸς ἑαυτοὺς. *They reasoned among themselves*, when there was none with them, but such as themselves, when they were as in a close Committee, then they reasoned upon this matter, then they took it into debate what should be done with the *Heir*.

Inter seipsos, in secreto consilio. Capit. super Mat. 21.

The

The point then put to the question, and that which they were to reason of, we may finde by the connexion of the precedent to this present verse; for, saith the Father there, *I will send my beloved Sonne*: and then followeth to what end, and that is to see whether they will reverence him or no? Now upon this they meet, upon this they consult, and in the negative they conclude, and vote they will not reverence. So that their debate and reasonings, was probably upon these heads:

Serm. 4.

Vers. 13.

1. Upon what they had done.
2. Upon what they were resolv'd to do: And both these we have within the confines of our parable.

First, an Epitome of what they had done, we have in the 10, 11, and 12. verses; and that briefly is, A contempt of their Lord, in the abuse of his Messengers. And indeed the first step to pull down the Master, it is to trample upon the Minister; They *beat*, they put to *shame*, yea they put to *death* such as were sent unto them. Not only did they deny their Duties, to pay their Tribute, and to send fruit;

Mat. 21. 35.

Serm. 4. fruit; but as if those whom the Father sent, had been so many *Evil Counsellors*, they take, and hang them up as Malefactors. Yea, and that they *then* doe, when indeed all their messages were *messages of peace*.

Now having been not only *rebellious* in denying their Obedience, but also *ungrateful*, even unto bloud, in the slaughter of the Prophets, The Husbandmen might very well fall a *Reasoning* what was now to be done, whether Reverence, or Resistance, whether a *Submission* to the Heir, with an Act of pardon and Oblivion? Or a proceeding to higher mischieves? which was to *Revile*, Rebell, and to *cut off* even the Heir himself. It is Resolv'd upon the question they will own no *guilt*; They will confesse no fault, what they have done, whether in *Usurping* the Vineyard, *Denying* their Dues, or *Butchering* the Messengers, they will acknowledge nothing. Yea, as if the *Heir* had necessitated, and put them upon all these villanies, they Resolve further, they will be *Avenged* upon the Heir, and that is the second point they Reason, and

and consult about——*They Reasoned among themselves, saying, This is the Heir, come*——let us take some order with him, let us so deal with him that the Inheritance may be ours; so deal with him, that he may be countable to *us*, not we to *him*; In a word, they Reasoned, saying——*This is the Heir, come let us kill him.* So that the second and main part of their Reasoning was how to dispose, and order what was requisite to this end; And indeed this required a great deal of Reasoning too. For, if we look but upon *vers.* 5. 6. of this *Chapter*, we shal find they stood in such *Awe* of the people, that they durst not passe a rash judgement, no not upon the Baptism of *John*, much lesse upon the *Heir* in the Text. And therefore they first reason among themselves how to take off the people, and how to make him despicable in their esteem. And indeed, to sum up that long work in a word, this they did by taking *his Revenew* and his Honour from him. For take from the *Heir* his Vineyard, take even from *Majesty* it self what should support

Serm. 4.

Serm. 4. support it, *Reverence* and *Revenue*, and then the Heir will be lookt upon more like a Carpenters Son, than the Lord of a Vineyard; so that in denying to reverence the Son, they rais'd a Scaffold for the ruine of him: And that's the *Consequence* of their Treaty, after they had reason'd among themselves, they conclude, ——*Occidamus*, *Let us kill him.*

6. Point. The point for our instruction then may be this, Is it so that the Husbandmen in my Text would not venture upon an Act of *Rebellion*, no not upon *Oppression*, nor Murther, but they would first meet, reasoning not only ἐν ἑαυτοῖς, but also πρὸς ἑαυτοὺς; reasoning not only within themselves, but also among themselves? Certainly then, either Acts of *Religion* must be of lesse consequence than Acts of *Rebellion*, and the things of this World more to *be stood* upon, then the things of God, or else Consideration, Deliberation, and *Reasoning* both within our selves, and among our selves, is as requisite in the waies of *godlinesse*, as in the waies of *wickednesse*. Shall the

the Husbandmen reason and delibe- *Serm.* 4.
rate how to do service to the Devil, and shall we think what comes first, or what lies uppermost, good enough to give unto our God? Certainly, if an *Assembly*, Councell, and Reasoning were found requisite for the disinheriting, and *dishonouring* of the Heir, we cannot be too carefull, too curions, *or too considerate* when we are about those performances, which must honour, and advance the Heir. The Husbandmen consulted, and *Reason'd* among themselves how they might kill the Heir: much more then concerns it us to Reason, Consult and study how to get this Heir to live and reign with us. And so I passe to the last Act of this Horrid Combination——and that is the fatall and unparallel'd president and Conclusion———*Occidamus, Let us kill him.*

When *Cataline* was deeply engaged in his Conspiracy, he concluded, His ills were such, he could not be safe; but *Audendo majora*, by attempting greater. The Husbandmen in my Text, they had committed so many

Serm. 4. many outrages, and so many enormous villanies against the *Lord* of the Vineyard, that, as Saint *Chrysostome* observes,——*quum veniam peccatorum petiisse debuissent*, When they should have come humbly to have crav'd pardon for them——just as seditious *Cataline, scelere certant*, they contend in wickednesse, and *priora ultimis superare contendunt*, strive by the last to exceed the former. As *Cain* thought of his sins, even so thought these Husbandmen of their *exorbitances*, such they were as the Heir could never forgive, and therefore no safety but by his death,———*Occidamus*, even in our own Defence *we must kill him*. And indeed from the killing of Prophets, to the killing of Kings, is an easie progresse. For as God Almighty (for their protection) thus coupled them———*Touch not mine Anointed, and do my Prophets no harme*, even so (in order to their Destruction) the Devill thus: First he teacheth to despise the Prophets, and to harm them; and then, to *Men thus flesht*, flesht in the scorne and bloud of Prophets, such they shall make nothing

Hom. 69. *oper. imperf.*

Psal. 105. 15.

nothing to touch, yea to *cut off* Gods Anointed. *Serm.* 4.

Luk. 13. 34. *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee.* ——When Jerusalem was grown so daring as to kill her Prophets, then when the Lord of the Prophets, when *Gods Anointed*, when the Heir himself came amongst them, they fear not to lay hands upon him, and to say,——*Hic est Hæres*, This is the Heir——*Occidamus*, Let us kill him.

The point for our instruction is, that we crush the *Crocodile* in the Egge, and that we permit not sin to grow and encroach upon us: for incredible (yea, even to our selves) are these mischiefs which a prevailing wickednesse may bring us to. 7. Point.

2 King. 8. When the Prophet *Elisha* told *Hazael*, *that the time would come in which he should fire the strong holds of Israel, slay the young men with the sword, dash their children, and rip up the women with childe*, *Hazael* was so amazed with this, that he cryeth out,——*Is thy Servant a Dog*,

Serm. 4. *Dog that he should do this?* He thought it was not possible he should become such a Savage. And yet when, like the Husbandmen in my Text, when he had destroyed *the Heir*, and kill'd the *King*, when he had made himself Supreme, there was not a supremer Tyrant in the World. In this Nation of ours, how many *Hazaels* are there? How many are there who have acted that, which seven or eight years agoe, they would have abhorred to have thought upon? Little did *David* when he first beheld *Bathsheba*, think upon the murthering of *Uriah*, and yet when *Adultery* had engag'd him, then (as if necessity had no Law) *Uriah* must die to save his *Credit*. *Engaged sinners* they know not what they do, they are just like to one who would maintain a *lie*, and that cannot be done, but by multiplying of lies.

The Husbandmen in my Text, for as much as their *proud* souls would not acknowledge and confesse a *guilt*, there was no way in the World for them to justifie what they had acted, but

but to act it out; Their *Swearing*, *Lying*, *Killing*, and *Stealing*, could not be made good, but by *Stoning*, *Killing*, *Undoing* and *Murthering* of all Gainsayers. As they dealt with the Prophets, so they were forc'd to deal with the Son, this is the Hier, this is he who will Sentence us, if we do not slay him, and therefore *Occidamus*, let us kill him. *Serm.* 4.

Whosoever then would do his Duty, either towards God, or toward Man, he must nip in the bud what ever he findes but putting forth against it. 2 Cor. 10. 5. The Apostle in behalf of the Heir in my Text, challengeth that every *thought* be brought into Captivity; and indeed unlesse we there stifle it, wickednesse will soon grow to what we never thought it would.

Eccles. 10. 10. *Curse not the King, no not in thy thought.* Had the Husbandmen observed this Rule, had the Husbandmen preserved their thoughts, had they had the Son in Reverence there, Reverend thoughts would have been such a Religious curbe, they would never have pro-

Serm. 4. ceeded to say, ——— *Occidamus*, Let us kill him. But when in stead of Reverence, *Envie*, *Spight*, *Covetousness*, *Ambition*, and the thirst after Kingdomes, had filled their thoughts, when Husbandmen, like *Agathocles*, from making pots, began to think of making Lawes, and from the Forge began to think of a Throne: No wonder then if they proceed to say, *This is the Heir, Venite, Occidamus, come let us kill him, that the Inheritance may be ours.* And so we are brought to the last considerable,

Plutarch. in Engl. p. 307.

Their Ambitious Instigation, *That the Inheritance may be ours.*

And here are two points considerable.

1. An acknowledgement of the Heirs just Title——No Feoffee in Trust, no Elective owner,——*But an Inheritance.*

2. A Resolution to make themselves successors to what he was Heir,——*That the Inheritance may be ours.*

First, here is an acknowledgement of the Heirs just Title, *An Inheritance.*

Inhe-

Inheritances they are lookt upon as the best of Titles, as including the most unquestionable of all properties. For he who is only a *Feoffee* in Trust, he hath only a relative Interest, and must be countable to those, for whom he is entrusted: He who hath only an *Elective* and *Conditional* property, of his property the same may be said, that we proverbially say of *Service*, it is no Heritage. But he who *comes as Heir* into a possession, he who holds what he hath as *Inheritance*; such an one we look upon as *an absolute* owner, as one *who so holds*, that nothing but *Treason* or his own *Exorbitances*, can deprive him. *Serm.* 4.

1 Kings. 21. *Poor Naboth*, for as much as his *Vineyard* was his *Inheritance*, *Ahab* (though a King) could neither *Command*, nor *Exchange*, nor buy it of him. *Jezabel* her self was fain to lay blasphemy and Treason to his charge, yea, *to take away his life*, before the Vineyard that was an Inheritance could be gotten from him. Vers. 10.

Whereas then the Husbandmen in

Serm. 4. my Text, acknowledge the person whom they killed to be an *Heir*, and his Vineyard to be an *Inheritance*. The point for our instruction may be this,

8. Point. Ambition and Covetousnesse, as they fear no *difficulties*, so they stagger at *no guilt*. Those who are resolved to satisfie such Lusts, they make no conscience of any waies, nor do they scruple at any wickednesse.

The *Inheritance* in my Text I have shewed unto you, it was not lesse then a *Kingdome*: Now in a Kingdome the two main things considerable, they are these, *Power* and *Profit*; and both these the Husbandmen confessed were none of theirs: both the *Militia* and the *Reditus*, both the Tower *in* the Vineyard, and the Fruits *of* the Vineyard, they acknowledge to be the Heirs, yea, they acknowledge it to be the Heirs *Inheritance*, to be undoubtedly his. And yet, so *ambitious* are they of the power, and so *avaritious* and *covetous* of the profits, that though his, and though *his Inheritance*, they *thought it fit*, and were resolved they would have it from him.

And

And when thus resolved, no *Guilt*, no *Villany*, no not *Bloud it self* shall be scrupled at; *Occidamus*, let us kill him, that the Inheritance may be ours. *Serm.* 4.

The Poet could long since say,

——— *Quæ Reverentia legum,*
Quis metus, aut pudor est unquam
properantis avari?

Juvenal. Satyr. 5. *ver.* 175.

The covetous and such as are resolved to enrich themselves, they neither reverence the Lawes, fear God, nor have any shame or honesty in them. Just like the Husbandmen in my Text, who thought they knew *the Heir*, and knew his Title, knew *what* was his, and *how* it was his, yet against all the Law of man, against all the fear of God, yea, against all common shame and honesty, they are resolved to cast him out of his Vineyard, to seize what they acknowledge his, yea, his Inheritance, and to hold it as it were their own.

As *Covetousnesse*, even so *Ambition*, it driveth through all enormities: For as the Disciples, who that they might sit highest, and nighest unto the Heir in my Text, resolved

Serm. 4. Mat. 20. 22. they would be *baptized* with any *Baptisme*, and *drink* of any *Cup*: Even so they, who are resolved to build their Neasts, on high, they who are resolved to make themselves greater and higher then God would have them; *Oathes*, *Titles*, *Laws*, *Conscience*, or what ever bars a good Christian, they must all be held as *Almanacks* out of date, as *Trifles*, and not to be stood upon by such as they are.

It is reported of *Agrippa*, the Mother of *Nero*, that she was so highly besotted with the ambition of having *a Son* to be an Emperour, that she poysoned her Husband, and cared not her self for to be killed, so he might reign. If now ambition to make way for *another*, can make the wife to make away her Husband, be content her self for to be murthered; no wonder then if the Husbandmen in my Text, that they *themselves* might reign, and they themselves might have the Inheritance; no wonder if they, that the Vineyard might be theirs, reasoning among themselves, concluded, saying, *This is the Heir, let us kill him, that*

the

the Inheritance may be ours. Ambitious and Covetous wretches they know not godlineſſe, but gain, nor care whoſe that ſhould be, which by craft, or power they can make their own. Be it an Inheritance, and be it *known to be ſo*, yea, be it *his Inheritance*, who is *immediate Heir to the Almighty*: be it the Inheritance of *Gods anointed*, even the Son of God; yet even *his Inheritance* (be the guilt what it may be), they are reſolved to make their own; for though they confeſſe and acknowledge he had the Right and Title of *Inheritance* to his Vineyard, yet they ſay, *Come let us kill him, that the Inheritance may be ours.* *Serm.* 4.

The uſe we ought to make of this point is, That we be content (as ſervants ought to be) to ſerve God in what place, or *office he pleaſe*, and not proudly to thruſt our ſelves into ſuch places and dignities as he never ordained for us, or us for.

To be *Husbandmen* and *Labourers* in Gods Vineyard, to this we have a Call, to this we are *hired*; But of *Labourers* to make our ſelves *Lords*, and from *Husbandmen* to make our ſelves Mat. 21.

Serm. 4. *Heirs*: This is that we cannot do, but by running (as the Husbandmen in my Text did) even through hellish villanies.

Saty. 6. *Vos ego pupillos moneo, quibus amplior est res,*
Custodite Animas. ——

Juvenal long since observed, when those who had the Wardship, and were only *Guardians* to rich Heirs, had a desire (as the Husbandmen) to make the Inheritance theirs: then the next thought it was of *Vipers*, *Mushromes*, or some dispatching *poysons*: They who cannot be content in the conditions in which God hath placed them; those who will *ride* as Princes, when it is Gods Will they should walk as Servants; since they cannot reach their *Ends*, cannot feed their *Ambition*, cannot satisfie their *Avarice*, but they must leave the waies of God, and to gain what the Devill proffers, ——*The Kingdomes of the world, and the glory of them*, they must *fall down and worship*, that is, agree to do even whatever he will have them.

1 King. 21. When *Jezabel* without the

the usurpation of poor *Naboths Vineyard* could finde no conveniency in a Kingdome, this petty covetousnesse it put her upon high designes, for she issued out the *Kings Writs*, summons and cals, as to a Court of Justice, the *Elders* and the *Nobles*, proclaimes a day of Humiliation, commands a Fast, cals *Naboth* as to a Tryall, subornes Witnesses, over-rules the Judges: and all this only with the *mockery of Religion*, and Justice, to cloak the *cruelty* of murther and oppression. *Serm.* 4. *Vers.* 9.

Now, if the thirst of such a petty thing as *Naboths Vineyard*, if the unjust desire but of a *Garden plot* of a place only to sow Herbs in, could move a *King* and *Queen*, *Ahab* and *Jezabel*, to wash their hands in the bloud of a *Subject*, what wickednesse will they boggle at? What mischief will they decline? Yea, what *Abomination* will they not act, and dare, who strive to make themselves *Kings*, and to share a Vineyard, which is rather a Kingdome or Kingdomes, then a Garden-plot? *Vers.* 2.

Venite, Occidamus, come (say the

Serm. 4. Husbandmen in my Text, in plain English) let us *Murther, make away*, let us *kill* the Heir. For as he, who would have a *Golden Fleece*, must not fear to pill, no, nor if need be, to kill the Lamb; so neither must we the Heir, if we would have the Inheritance to be ours. And that is the last considerable in the Text.

The Husbandmens Resolution to make themselves successors to what he was Heir, in these words,——*That the Inheritance may be ours.*

Forasmuch as the Inheritance in the Text is expressed by a Vineyard; Vineyard in Scripture phrase denotes and deciphers a selected people, a people upon whom God looks, not only as men, but as men under such a profession, so that Vineyard indeed signifieth---*Ecclesia Dei*, the Church of God: For though the whole world be the *Heirs*, yet only his chosen are his Vineyard, only such as fear and serve him, they only are his Inheritance.

Isai. 9.

Whereas then, the Husbandmen in my Text say———*Let us kill the Heir, that the Inheritance may be ours.*

For

For the understanding hereof, we must consider of this Inheritance, or Vineyard two manner of waies: *Serm.* 4.

1. Spiritually.
2. Secularly.

Spiritually; the Inheritance of Christ being the salvation and redemption of his Church; of this they could not rob him, that is such an Inheritance that cannot be taken from him. And therefore, a little before they laid violent hands upon him, the Heir gives thanks unto the Father, saying, —— *Those that thou hast given me I have kept, and none of them are lost but the Son of perdition*: Though they had power to *take his Life*, and *shed his Blood*, yet they could not deprive him of *his Glory*, his spiritual Estate, and ghostly Inheritance, that they could not take from him. Joh. 17. 12.

Indeed, secularly and temporally considered, his Kingdome in this world, his *earthly Vineyard*, and his temporal Inheritance, that which he *least* esteemed; this was that which they were most inflamed upon, therefore they reasoned, associated, and resolved to kill the Heir, that his

Serm. 4. his secular Inheritance might be theirs.

H mil. 40 in Mat. 21 St. *Chrysostome* in his explication of this very Parable, makes this Observation, ——*Postquam introivit in Templum*,——After our Saviour entred into the Temple, and began to purge the House of his Father from Sacriledge and Prophanation, when the Heir endevoured to bring Religion to its purity, when he began to cast out those things, *in quibus Sacerdotes avari delectabantur*, in which the popular and covetous Clergy took delight, *tunc præcipuè cogitarunt eum occidere*. Then, saith he, even from that time, then when they saw the people were like to be undeceived, and as the Father goeth on,---*Non erit populus iste possessio nostra*, that they no longer were like to have power over them; then did they gather an Assembly, reason, and conclude, they must either *kill* the Heir, or *lose* the People; so that if you would know what the Inheritance was which the Husbandmen killed the Heir for; in a word it was--- the *Power* and the *Profits* of the people;

ple; or to continue the Metaphor in the parable; they killed the Heir, that the *Towers* and the *Fruits* of the Vineyard might be theirs. *Serm.* 4.

The point then for our instruction may be this; Wicked, worldly, and Carnall men, they prize no inheritance to what is carnall, and of this World, whereas *the Heir*, and those who are spiritually his, they minde nothing to an Heavenly Inheritance, *Occidamus*, let us kill, and take possession, saith the worldly,——*Non habemus hic*,——we have here no continuance, saith the godly; let us *Eat* and *Drink*, *Raunt* and be merry, for *This is our Inheritance*, (say the men of this World) let us take off our Hearts, let us wean our Souls, and, since the *Heir* is kill'd, let us look rather for Crosses then for Crownes, say those of his party. In a word, that Religious resolution, 9. Point.

Hanc animam concede mihi, tua cætera sunto;

Spare the Soul, and take the rest: This must be the care of all good Christians. No matter what becomes of

Serm. 4. of these *Earthly* Tabernacles, can we but assure the *Heavenly Inheritance* to be ours; and indeed, nothing can be so ours, nothing can be durable and as an *Inheritance* to us, but that only; for though the Husbandmen *killed* the Heir, and therefore killed him that they might seize and share the Inheritance; yet when they had thus done, when they had thrown him out of his Vineyard, when they had cut him off from the Land of the living, yet even then they could not say, *The Inheritance is ours.* For though they all agreed to divide the *Heir*, to divide the Inheritance proved a *sharper* businesse.

Let us kill the Heir that the Inheritance may be ours.

Ours? whose? Ours say the chief Priests, Ours say the Elders, Ours say the men of War: Ours say the Elders, for we are πρεσβύτεροι τοῦ λαοῦ, we are the chief of the people, Ruling Elders; We are those who plotted and laid the businesse; Ours say the chief Priests, for we brought on the people, we raised an Army, we bought the

the Heir. Ours say the men of Warre, for we did the businesse, we fought, we caught, we killed the Heir, and therefore the *Inheritance shall be ours.* *Serm.* 4.

And indeed, could we pierce deeply into the design, there was not an hand lift up against the Heir, but it was for some Inheritance; so that if in such a crying abomination, as the murthering of the Heir, there be any thing condemnable, it is that the Husbandmen without any *Maske* of Religion, or *cloak* of Godlinesse; without any pretence of freeing themselves from Tyranny, *Arbitrary Government*, or any manner of oppression; they *Declare* clearly, (what more subtil Rebels would not) that the reason they prosecute, bought, arraigned, and killed the Heir, it meerly was for his Inheritance——*That the Inheritance may be ours.*

Whence the point I shall raise for our Instruction is,——That we glorifie God in the acknowledgement, and in the confession of our wickednesse. Let us not pretend what 10. Point.

the

Serm. 4. the good God knowes, we intend not.

Among us of the Ministery, how many are there who cry out, the Gospell, the Gospel; they must Preach the Gospel; when indeed they make that *chiefly* their Gospell which will gain them an Inheritance? How many are there who have *thrust* into and invaded other mens Vineyards, *Preaching this*, and *Praying that*, (meerly as the Husbandmen kill the Heir) that their brothers Inheritance may be theirs? How many are there who plead at the Bar of injustice, under pretence of Law? How many are there who lay their hand upon the Sword, under *Colours* of Holinesse and Religion? How many are there *Protest*, *Covenant*, *Engage*, and *tenter* their Conscience, under pretence of this, and under colour of that? Whereas indeed, would they, as did the Husbandmen, confesse and speak out———All they do, say or swear, it only is, *that the Inheritance may be ours.*

Ours, not *his*. Monarchy as founded

ded in unity, is an enemy to division; *Serm.* 4.
Anarchy as founded in Confusion, is Luk. 12.
as averse to Unity; as then the 13.
Heir would not meddle with the Dividing of an Inheritance; so neither would he have had his own divided.

But the Husbandmen, who *had none*, unlesse they could get his, they who thought it ill, that one should have so much, and they so little, one a whole Vineyard, and they not a Cluster; They like worldly wisemen cry out, *Divide & impera*, Not his, but ours.

Here then, in stead of a point of In- 11. Point.
struction, I may for Instruction change that *question* of our Saviours concerning *the baptism of John*, into this,———Whether for one to have Vers. 4.
Rule over *Many*, or for *Many* to take the Rule and Dominion from one, *be from Heaven, or of Men?* Now the Text, it is positive, for *One*, and for one only; one *Vineyard*, one *Heir*, one Lord of all. Indeed this Lord was a *Steward*; but as appears in that Chapter, not the *Peoples*, but the *Fathers*. He Mat. 21. 8.
had

Serm. 4. had power to call the *Labourers*, but the *Labourers* had none to call him to an account. So that not from Heaven, but from Men, not *vox Dei*, but *vox Populi*; it was not the voice of God, but the voice of Men, The voice of low and poor conditioned men, the voice of labouring and Husband-men, who said, *Not one, but many, not his, but ours.*

Our Inheritance. They who endure not an Inheritance in the Heir, when themselves have got it, then they could be well content to say, *Our Inheritance*: But see how differently unjust men, and the just God account, for that which the Husbandmen call *ours*, and *our* Inheritance; that the just God makes to them as
Jon. 4. 7. *Jonahs* Gourd, a thing of no continuance. So that the Husbandmen, when they cast out *the Heir*, they were as far mistaken, as if the Mariners in *Jonahs* story, had in stead of the *Prophet* cast out the *Pylot*. For whom they cast out was not the *cause*, but must have been the *calmer* of the Tempest. One whose biding in the Ship, one whose want in the Vine-

Vineyard, was the utter Ruine of it. *Serm. 4.*
And therefore it followeth, The Lord *(instead of confirming their title)* shall Vers. 16.
destroy the Husbandmen; and in stead of giving them Inheritances, *He shall take the Vineyard from them, and give it to others.*

The point then for our Instruction 12. Point.
is,—If we would have power to call any thing *Ours*; if we would have a *durable inheritance*, we must have a care that we come righteously by it, and that we spend what we have to Gods glory; for being the sin of the Husbandmen was the denying to the *Heir* the profits of his Vineyard; God will undoubtedly take that *Vineyard* from us, which we shall deny him the fruit of.

There is a story of a certain Trades- Part. 4. of
man of *Constantinople*, who gave all *Causins* Holy
the wealth he had gathered in his Court.
whole life, to wear the Imperiall Crown but for an *Hour*, and so in an Hour became of a conceited King, a real Beggar. The Husbandmen in my Text, or all, who as they did, by Usurpation and unjust waies seek Inheritances, they perchance may, as did.

Serm. 4. did that *Foolish Tradesman* aspire, get and wear a Crown. But as he, 'twill be but for an *Hour*. For never were the Conveyances of any sound and firm Title writ in bloud.

1 Kin. 21. 23. *Jezabel* drew up the Conveyances of poor *Naboths* Vineyard in his own bloud, but it was cancel'd quickly, and washt out with hers. *Athaliah* (like the Husbandmen in my Text) with the

2 Kin. 11. *bloud of Heirs*, with bloud Royal writ her claime. But for as much as bloud will not as Inke *dry* up, after few years it was blotted out again; Yea, the Lord himself complaines of some,

Mich. 3. 10 *Who built up Zion with bloud, and Jerusalem with iniquity*; some it seems would have had the reformation both of Chuch and State, *Zion* and *Jerusalem*, writ in Bloud, and drawn up with deceitful Hands, Hands full of iniquity; But then it straight followeth, *There-*

Vers. 12. *fore shall Zion for your sake be plowed as a Field, and Jerusalem shall become Heaps*, &c.

And indeed (would time permit) it were not hard to shew these Husbandmen, who by the *Red Sea* of the Heirs bloud, thought to bring themselves

selves to *Canaan*, in stead of *Canaan* brought upon themselves a *Miserable Desolation.* Serm. 4.

The *Priests and Presbytery*, those who first conspired, and plotted against the Heir, those who reckoned *upon large Vineyards* and golden Inheritances; even these by their *own stratagem*, were frustrate in their hopes, and deprived of their Inheritance. For as they by pretence of Just and Holy men, sought to undermine the *Heir*, and to engrosse the richest *Vineyards*: Even so another Generation, under pretence of more zeal, and under pretence of more purity, Those whom *Josephus* cals the *Zealous*, they enter upon their possessions, and they cast even *them* out of their *Vineyards*; yea both the one and the other, when the *Romans* came, were *themselves serv'd* as they *serv'd* the Heir, they were kill'd, and were cast out of their Inheritance; yea, it was made capital for any of these Husbandmen, so much as to look towards their Inheritance. So that of what ever shall be got by bloud, Usurpation and unjust waies, of that God will not suffer us Vers. 20.

to

Serm. 4. to have an Inheritance, nor permit any of us long to say this is ours.

Ps. 37. 18. To conclude all, *The Lord knoweth the daies of the upright, and their Inheritance shall be for ever.* Whosoever desires to have a durable Inheritance, whether it be here or hereafter; the way to it is *Righteousnesse* and *Uprightnesse*; He who would hold as an Inheritance, and have the blessing of God to descend upon him and his, he must be sure there be nothing in his Estate which belongeth either to *God*, to *Cæsar*, or to the *Poor*, who hath no *Helper*, no *Achans Wedge*, no *Devoted Treasure*, no *Naboths Vineyard*, no *Poor mans Acre*, no not the least *parcel* of the Heirs inheritance. For (as you have heard) those who so highly dared, as to possesse *his Vineyard*, and to call what was *the Heirs* their own; in stead of being *Heirs*, the Father hath made them *Vagabonds* to this day: so that what the Heir in his persecution said of himself, the same may to this day be said of those *rebellious Husbandmen*, *The Foxes have Holes, and the Birds of the air have Nests*: but

but in that *Zion*, which they sought to build with bloud, and in that *Jerusalem* which they thought to establish by iniquity; those, their children who slew the Heir, they have not where to lay their heads. And so, Lord, let it be to all those who have evil will to *Zion*, so to them who delight in bloud. *Serm.* 4.

Indeed, the *Inheritance of the Saints*, and that which all good men look after, it was purchased *with bloud*, and with the bloud of the Heir too: But, 'twas not purchased for such who *delight in bloud*, for such who *glory in their shame*, nor for such who still *continue murthering of the Heir*.

If so then, when this transitory Inheritance shall fail, we would be received into *everlasting habitations*: If we would be *Joynt Heirs* with the Heir in my Text, and share with him in his incorruptible Inheritance: know we must, *Transit Hæreditas cum onere*, This Inheritance passeth to none, but carrieth peculiar burthens and conditions with it, such as are---- Penitence, Faith, Obedience, Charity, Meeknesse, Humility, and whatsoever is agreeable to sound Doctrine:

So

Serm. 4. So that in a word, I shall close with that of St. *Paul*, *If we suffer with him, we*
Rom. 3.1. *shall also be glorified with him.* The way to be joynt Heir with the Heir in my Text, is not (as the worldly wise) to comply with all *Interests*: but it is so to set our souls upon *Conscience*, and *heavenly Inheritance*, that we esteem no *worldly heritage*, nothing that we call ours, not our *goods*, not our *bloud*, in order and relation unto it. For indeed, if we respect the comfort and duration of it; *we can Inherit*, that is absolutely possesse as ours, nothing at all till we come to that; All then remaining is, that we betake our selves unto our prayers, that so *our guilt* of that Bloud may be exchanged into the *Merit* of it, and that we for his sake may be made Co-heirs of such an Inheritance, as never shall be taken from us. Hear us, O Father, for this thy glorious Heirs sake, Jesus Christ. To whom with thee and the holy Ghost, be all honour and glory, now and for ever. *Amen.*

Deo Haredi sit omnis gloria.

THE END.

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